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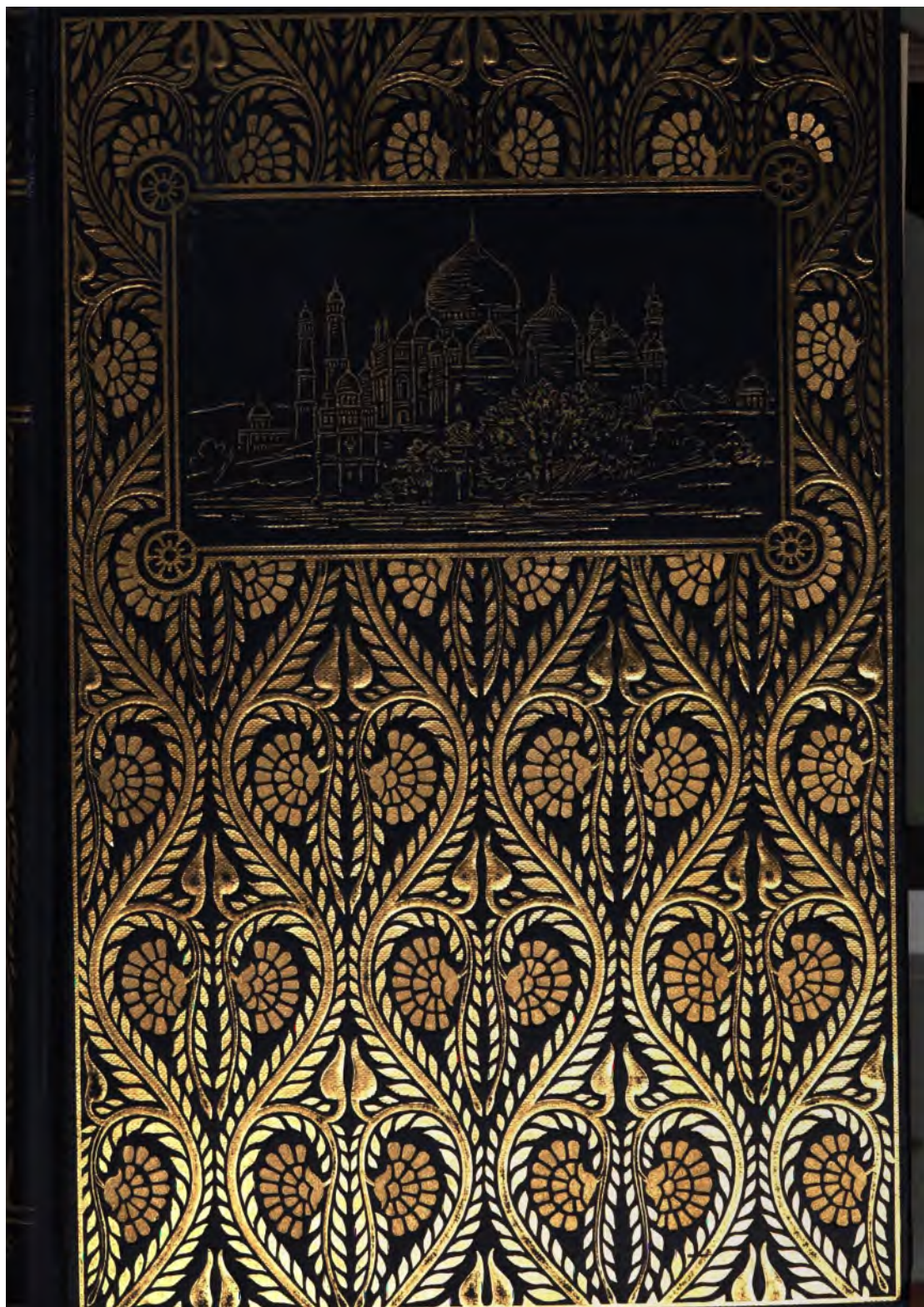
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# INDIA

## PAST AND PRESENT

BY

C. H. FORBES-LINDSAY

ILLUSTRATED

IN TWO VOLUMES

VOL. I

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PHILADELPHIA  
HENRY T. COATES & CO.  
1903

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**DEDICATED**  
**TO**  
**THE MOST APPRECIATIVE OF READERS**  
**AND**  
**THE MOST LENIENT OF CRITICS,**  
**MY MOTHER.**



## PREFACE.

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IN one way or another I have maintained a continuous connection with India since my birth, which occurred at Calcutta in the days when the "voyage home" was made "round the Cape." During my school-days in England, India was the residence of my parents, and of the parents of many of my comrades. It was the land whence came bronzed and bearded men, who gave us sovereigns and cricket-bats, and brought messages from the fathers and mothers who in too many instances had become mere memories of the vaguest kind.

Chance, or more likely the mysterious attraction India has for the sons of fathers who have served her, drew me back to that country in early manhood. During a sojourn of several years I traveled from point to point, as duty dictated or pleasure prompted, and in that way a great deal of the vast area of India was covered, and most of its principal cities were visited.

Thus it happens that in the composition of the greater part of these volumes I have had the advantage of knowledge derived from personal observation. For the rest I have availed myself of the experiences of others, as narrated in person, or through the medium of the most recent books, from which desirable material has been freely drawn.

In the belief that the reader whose chief aim is entertainment dislikes the distraction of frequent footnotes, they have been avoided as much as possible. In many cases where quotations appear, no reference is made to their sources; but whenever an extract contains a statement of importance, the name of the author has been connected with it. Indian words are defined when such explanation is necessary to an understanding of the context; otherwise such definitions have been relegated to the Glossary, which, it is hoped, will be found sufficiently complete to meet the needs of the studious, as well as of the casual, reader.

Considered from any point of view, India is a vast subject. Its history, its people, its architecture, its physical features—any one of these might be treated to the extent of two such volumes as the present. Far from experiencing any difficulty on the score of lack of material, I have been mainly concerned as to what to omit. While endeavoring to make my scope as wide as possible, I have restricted my effort to the production of a sketch which shall give a general impression of the country in all its

aspects, without any pretence to the fullness of detail one would look for in a technical work.

India is a land of strange contrasts, not the least striking of these being the immutability of its social institutions as compared with the constant changes in its political conditions. Caste, religion, and the customs growing out of them, are to-day, in their essential features, what they were in the remote past. In these respects a century in the Orient is but as a decade of Western civilization. The progress of the past hundred years in India has equaled that of all previous time.

On the other hand, the history of India is a record of unceasing turmoil. Wave upon wave, the sea of hostile invasion has inundated the land. Its capitals have been shaken by revolution time and again; new rulers have risen in sudden strength and old dynasties have disappeared as dew before the sun. But through all the shiftings of the political kaleidoscope the masses have slumbrously pursued their way, ignorant perhaps, or at any rate reckless, of the fortunes of their over-lords. Not in the people, then, do we trace the course of past events, but in the buildings which form connecting links between distant centuries. Hardly a temple or palace in the country but is rich in historical associations.

By supplementing description with history and tradition, I have endeavored to tell the story of India in outline; not completely as to detail, but as a con-

sistent whole. Each locality has been treated in the light of the past, as well as of the present, and, indeed, in such close touch are Past and Present in India that no other view is possible. With slight change, the background of scenery is the same to-day as when Bábar's host overran the valley of the Ganges, or when Sivají devastated the Deccan.

If the book affords pleasant entertainment, and leaves the reader with a fairly clear and comprehensive picture of India and its people, the object with which it was written will have been attained.

C. H. F-L.

PHILADELPHIA, October 1st, 1903.

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# INDIA.

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## CHAPTER I.

### INDIA IN OUTLINE.

JUTTING out from the middle continent of Asia directly towards the equator is the land of India, whose outline forms an inverted triangle, with the everlastingly snow-clad peaks of the Himálaya Mountains for its base and Cape Comorin at its apex. Its eastern limits are defined by the Valley of the Brahmaputra and the Bay of Bengal. On the southeast the Gulf of Manaar separates it from Ceylon; on the south and west the Indian Ocean laps its shores, and the Hála and Suláimán Mountains divide it from the lands of the Baluchi and the Afghán on the northwest. It extends from Attock, in latitude  $34^{\circ}$  north, to Cape Comorin, in latitude  $8^{\circ}$  north, and from the eastern limits of Assam, in longitude  $96^{\circ}$  east, to a point in the Suláimán range  $67^{\circ} 30'$  east. Its extreme length is about nineteen hundred miles, and its greatest breadth is nearly the same distance.

The country was known to the Arabs in early ages by the appellation Al-Hind. The word India is not synonymous with the Persian name Hindustán. The former is derived from Indus, the *Blue* River; the latter from *hind*, dark, and *stán*, country, referring to the color of the inhabitants, whose skin, although in general of a lighter hue than that of the negro, was black in comparison with that of the Persian invaders. In early times the natives of the country spoke of it as Bhárat-Kand, or the dominion of Bhárat. Modern Hindus give it a variety of names, more or less hyperbolic, such as Panyabhumi, the "Land of Virtue," and Medhyáná, the "Centre," or, as we might say, the "Hub of the Universe."

No country on earth offers such a wealth of material to the historian, the antiquarian, the ethnologist, the naturalist, the linguist, the romancist, the political economist, or the traveler in search of pleasurable and improving experiences, as India.

This glorious region, which has aroused the cupidity of nations and excited the admiration of poets from time immemorial, is truly a land of superlatives. Its chief features and characteristics are upon a scale which, for magnitude, beauty, or interest, is in few instances rivaled, and in fewer still surpassed. It has the highest mountains, the most inspiring rivers, the greatest variety of nationality and language, the most diversified climate and scenery, the grandest mausoleums and temples, the most perfect forest con-

servancy, the most wonderful bridge, the most elaborate irrigation system, and the most magnificent railroad station. These are but few of many features in which India stands second to none of the countries of the world.

If the triangle, to which we have likened the shape of India, be bisected laterally by a line drawn from Calcutta to Baroda, the parts of it will represent the two great geographical divisions of the Indian continent. To the north the Himálayas and the Gangetic Plain, and to the south the great table-land of the Deccan, inclosed by the Vindhya Mountain range and the Eastern and Western Gháts. The latter territory was an island at the dawn of the world, and still maintains something of an isolation, not only in its physical features, but also in its racial and philological characteristics.

The general structural aspect of the Himálayas is that of two parallel lines of peaks, now converging and anon running apart, inclosing table-land and valley, with here and there a cluster of hills, and, upon the southern side, gradually declining ranges descending at right angles to the level. In its extent of nearly fifteen hundred miles the range includes one hundred and twenty peaks exceeding twenty thousand feet above sea level, fifty-seven over twenty-three thousand, and the highest mountain on the globe, Mount Everest, which reaches an elevation of twenty-nine thousand feet, a height only one thousand feet in

excess of its twin, Káchanjangá. At its western end the main range takes a southern trend, forming the spur styled the Hindu-Kúsh. This has been aptly called the "Gateway of India," for it was through its defiles that the early invaders poured into the valley of the Indus, and mere mention of the Khyber Pass, Chitrál and Gilgit will remind the reader of the strategic importance of this corner of the Indian Empire at the present day. The Hindu-Kúsh is not, however, the only natural barrier to ingress in this direction, for immediately on entering the plains an army would find itself confronted by the "five rivers," which give its name to the Punjab, and the passage of which would be extremely difficult in the face of an opposing force.

The scenery of the Himálayas is unique in its grandeur, but upon a scale so vast that the eye is only capable of comparatively small effects. The point of view is usually at a considerable elevation, and so thickly clustered are the innumerable ridges that the main peaks are dwarfed. Of the two giants, Mount Everest presents but a small proportion of its height to the vulgar gaze, but viewed from a point on the border of Sikkim, Káchanjangá offers almost its entire bulk to the admiring spectator. The foreground of the picture is filled with the richest and brightest vegetation, gradually fading into dark and massy foliage, topped by the eternal snows. If the enforced elevation from which most Himálayan scenes must be

viewed robs the mountains of something of their grandeur, it has its compensating advantage in affording wonderful composite pictures of hill and plain, which have not their counterpart anywhere.

One of the most striking of these may be enjoyed from the invalid station of Kasauli, at six thousand feet above the sea. The ascent is so sheer that the path is cut zigzag, like the teeth of a saw, and from the crown of the hill one may drop a stone into the village of Kálka below. Northward one looks toward the neighboring station of Sabáthu, with the snow line for a background. Turning about, the eyes rest upon a vast expanse of sandy level, merging like an ocean into the horizon, with the river Sutlej, like some sea monster, basking upon its bosom.

The Nángapárbat section of the Himálayan range affords the most magnificent snow scene in existence. It is thus described by a witness: "Below the observer is a precipice falling sheer sixteen thousand feet. Before him lie the Nángapárbat Mountains—a mass of glaciers, snow-fields, ice-cliffs and jagged needles for its whole twenty-four thousand feet of vertical measurement."

The flora of the Himálayas is in general of semi-tropical species, the tree-fern, magnolia and rhododendron—which here attain an enormous size—being particularly conspicuous. The montanic forests consist of an abundant aggregation of trees of various kinds, interspersed with graceful grasses and flowery

vegetation in a variety of beautiful forms. Many of the trees, such as the oak, cedar, pine, deodar and box, would have a commercial value if, as is fortunately not the case, Nature had provided any outlet for them. As it is, they afford shelter and shade to the wild goat and sheep, the bison and the musk-ox, the leopard and the bear. However, the *sal*, one of the most valuable of Indian timber trees, grows plentifully among the foothills of the Himálayan system.

The valley of the Ganges is extremely low, and comprises large areas which are only a few feet above sea level. The river is constantly changing its course, with a southward trend, leaving extensive stretches of unproductive marsh or sand upon the sites of its former beds. The Punjab, as far as any physical demarcation is concerned, is an extension of the plain of the Ganges, although it attains a considerably greater elevation by easy and imperceptible gradients.

Though it has none of the grandeur of the hill districts, this region is not lacking in beauty. It abounds in color pictures, made up of "clumps of waving and delicate bamboo, tamarinds, huge banyans and slender palms; cottages, half hidden by the large-leafed gourds and overshadowed by the gigantic leaves of the plantain, all alive with vast flocks of the most brilliant birds." It is a fertile region, bountifully watered by the sacred river and its tributaries. Pulses, millets, sugar-cane, indigo and opium are the principal vegetable products of the Ganges Valley and



the Punjab, while tea and tobacco grow under the protecting shelter of the hills. The country is densely populated. It is intersected by railway lines, and splendid macadamized roads make facile connection between its towns and villages.

The elevations in the interior are for the most part plateaus, unlike the ridges of the great boundary ranges. The Vindhya have been aptly described as "a confused jumble of forest, ridges, peaks, cultivated valleys and broad, high plains." The Eastern and Western Gháts skirt the coast of the peninsula proper on either side. Forest, precipice and defile go to make up scenes that many opine to be the most picturesque in all India.

The entire extent of India is singularly devoid of lakes; but two of the principal, Koláir and Chilká, are to be found near the coast of Madras.

The rivers of southern India are insignificant on all counts, as compared with those of the north. The Godáviri and Kistna empty into the Bay of Bengal, whilst the Nerbudda and Tápti run to the Gulf of Cambay, in the opposite direction.

There are no mountains of importance in the peninsular section of the country; but the Neilgherry hills are interesting on account of being the retreat of some aboriginal tribes, whose villages are accessible to the traveler. The vegetable productions of this region, with the exception of opium, include those of the northern division; in addition, oil seeds are largely

cultivated, and cinchona and coffee are produced at the end of the peninsula.

On the whole, the sphere included in our imaginary sub-triangle is much less attractive and interesting than the upper portion of India.

The climate of Hindustán is not, under favorable conditions of living, inimical to the health of Europeans. It is true that the heat upon the plains frequently registers one hundred and ten degrees in the shade, but effective precautions against harm, and even discomfort, from it are practicable. The "hot weather" lasts from the beginning of April to about the middle of June, when the rains set in; the latter season is even more intolerable than the summer, on account of the intense humidity, coupled with a high temperature. November ushers in the "cold weather," a season of four months, during which the climate somewhat resembles the English autumn, and is extremely enjoyable.

British India is said to harbor over five hundred different kinds of mammals, about seventeen hundred varieties of birds, and upwards of five hundred reptiles. The first include the lion, tiger, leopard, bear, elephant, buffalo, nilghai, boar, rhinoceros, wild ass, wolf, hyena, jackal, antelope, deer, and other animals too numerous to mention. Monkeys are as much in evidence everywhere as sparrows in America.

The most notable of the birds are the vulture, the

adjutant and the peacock, and of the reptiles the crocodile and the python.

The flora of India is exceedingly extensive, and includes almost all the plants to be found in the tropical and semi-tropical regions. The sacred pípul, or fig tree, and the banyan deserve especial mention. The latter attains immense dimensions, and its extension is apparently limitless. One of these monsters of vegetable growth is said to have sheltered an army of seven thousand men long ago, and year by year it adds to its size by a process peculiarly its own. Its branches drop aerial roots, which, reaching the ground, take hold and stiffen, gradually assuming the proportions and functions of auxiliary trunks; these, in their turn, produce branches upon the outer side, which eject similar embryo stems, and so on *ad infinitum*.

In an area exceeding 1,500,000 square miles (inclusive of Burma and Ceylon, which are portions of British India) is a population of 288,000,000, of which 150,000 are natives of Great Britain, and no more than half that number soldiers. Of this vast aggregation nearly 208,000,000 profess the Bráhmanic faith; upwards of 57,000,000 are Muhammadans; 9,000,000 are Animists, who believe that animals possess souls, and that the functions of the vegetable kingdom are due to spiritual forces and not to chemical action; the Buddhists account for 7,000,000, and the kindred sect, the Jains, for 1,500,000; the Sikhs

number 2,000,000, and the Christians something more, while there are about 100,000 followers of Zoroaster.

Thus one-sixth of the human species, comprising many races, speaking twenty languages, varying in physique, in customs and in religion, are controlled by a people dwelling thirteen thousand miles distant. That this allegiance is not maintained by the mailed hand must be patent to him who knows aught of the Rájput or Maráthá, the Sikh or Gúrkha. The loyalty of the natives is emphasized by the constant presence of hostile tribes upon the mountain borders, by the fact that they have eagerly fought Britain's battles abroad, and have time and again suppressed political disaffection in their midst. Nor is this a condition posterior to the great uprising of 1857, as many suppose. The Sepoy Rebellion, in the light of sober investigation, loses much of its sinister significance. There is an element of childishness in the Hindu, and a touch of the tiger in the Muhammadan. The imagination of one, and the fanaticism of the other, had been aroused by long and subtle processes, and fed unchecked—unheeded, indeed—by their rulers, until the flames of mutiny burst forth. The natives call those the years of "the great madness"—aye, so did they who took part in the revolt. It was followed by childlike repentance on the part of the Hindu, and on that of the Muhammadan by the respectful loyalty of the brave man, while they who,

like the Sikh, honored their salt were bound by double ties to the dominant race.

The great deterrent to the progress of the country, the cause of many of its calamities, but also the source of some of its advantages, is caste. This curious, and to the Western mind never wholly understandable, institution was probably in existence when the Ishmaelites traded between India and Egypt. The most ancient portion of the Vedas alludes to four great classes or *Varnas* of the Hindu people; these were the Bráhmans or priests, the Kshattriyas or soldiers, the Vaisyas or tillers of the soil, and the Súdras or traders and menials, in the order of their importance.

While this broad classification exists to-day, invasion, intermarriage and extension of industries has led to the creation of a large number of subdivisions, and indeed, as early as the fourteenth century before Christ, the laws of Manu recognized several offshoots from the original castes.

The faith of these numerous septs centres in a triune godhead, but the Hindu Pantheon includes a host of inferior deities. The great triad consists of Brahmá, the creator and the supreme; Vishnu, the preserver; and Siva, the destroyer. These two last have been time and again *Avatar*, or incarnate, and hence the imagination of their worshipers has given to them a variety of tangible forms to symbolize powers and qualities auxiliary to their prime functions. Although the Bráhmanical religion has a decidedly

spiritual side, the devotions of the majority of Hindus are restricted to its external phases and ceremonial observances.

The Buddhist doctrine, which inculcates a philosophy rather than a religion, had at one time a very large following, and in the reign of King Asoka, who was converted to the sect in the year 244 B.C., it bid fair to supplant Bráhmaism in India. The older faith prevailed, however, and the disciples of Gautama have long since lost their hold upon the continent, although they are still numerous in Ceylon, where some of the best specimens of their sacred architecture may be found. The small sect of Jains is virtually all that remains of Buddhism in India proper. This is, perhaps, to be regretted; for the code of Gautama afforded a good, and in many respects Christian-like, theory for the conduct of life, and "substituted a religion of emotion and sympathy for one of ceremonial and dogma." In this regard the two great religions of ancient India were not dissimilar from the conflicting doctrines which rent Jerusalem at the inception of our era.

The comparatively modern sect of Sikhs was founded among the Hindus of the Punjab by Nának Sháh toward the close of the fifteenth century. The Sikh religion is a politico-military system. The most divine object recognized by its adherents is the Granth, or holy book. The Sikh denounces idolatry, but is tolerant of other creeds, and takes no cognizance of caste.

India is essentially an agricultural country, about sixty per cent. of the population deriving their livelihood directly from the tillage of the soil. Under such circumstances drought, with its fearful resultant, famine, must necessarily affect a large proportion of the people. The efforts of the British Government to eradicate or ameliorate these constantly recurring evils have been stupendous. The irrigation system has been wrought under tremendous difficulties, and is continually being extended. The great Ganges Canal, with its ramifications, comprises over three thousand miles of distributary lines, and waters eight hundred thousand acres. At one point in its course it is carried across a river three hundred yards broad, and thence for three miles along an embankment thirty feet high. This is the finest work of its kind extant, although the Sirhind Canal is even more extensive. In addition to these should be mentioned the irrigation works at the deltas of the Godávari, the Kistna, the Mahánadi and the Cauvery, with which there is nothing to compare. Further protection against famine is secured by artificial lakes, tanks and wells, and, as auxiliary to all these, road construction is in perpetual progress.

Indian art in its various forms is famous the world over. We shall have occasion to notice this, as well as the architecture of the country, in detail, when treating of particular localities. It may, however, be stated here that the excellence of handicraft attained

by the Hindu workman is largely due to heredity, and the same cause, no doubt, accounts for a certain lack of individual originality. Since occupation and caste are coincident, the son has no choice but to adopt the following of his father, to which he is indeed born. Hence the workman of to-day may be said to exhibit the accumulated skill and deftness of many generations. These qualities are especially displayed in the production of pottery and jewelry, in carving wood and chasing metals, in dyeing, weaving and embroidering. The Government has established several museums and schools of art, with the intent to encourage these industries; but the result is not of an entirely satisfactory character. Acquaintance with Western specimens and designs has in many instances prompted the native to neglect his own classical models for the sake of copying inferior modern productions.

The principal political divisions of India are the three Presidencies, Bengal, Bombay and Madras; the Northwest Provinces and Oudh; the Central Provinces; the Punjab; Upper and Lower Burma; Assam and Berar. In addition, there are six quasi-independent States, governed by their hereditary rulers, assisted by British Residents, who are in some instances practically curators. These "native States," as they are called, comprise one-third of the entire country. Their heads are permitted to maintain armed forces, but may not employ them in any manner other than display. While it is the policy of



the British Government to allow these chiefs all the semblance of independence possible, in reality their powers and responsibility are considerably restricted, and they are not permitted to enter into any political relations with other States. The heads of the divisions directly under British Government are amenable to the direction and control of the Viceroy-in-Council. Previous to the date of the Mutiny the Governor-General of India had practically unlimited power, and was answerable only to the Directors of the East India Company in England. With the annulment of the Company's charter, in 1858, a new system of government was inaugurated, and, with slight modifications, obtains at the present time. The Viceroy is appointed by the Crown for a term of five years. He is assisted by the Executive Council, a sort of Cabinet, whose members divide among them the responsibility for the management of the different departments of the State; the Legislative Council, which includes the former body and, besides, certain officials chosen by the Viceroy, and nominated representatives, native as well as British. The Presidencies of Bombay and Madras have similar administrative systems, with a Governor-General at the head of each. The less important provinces are ruled by a lieutenant-governor or high-commissioner in a somewhat similar manner. While the culminating point in the government of each of these political divisions is the Viceroy-in-Council, the basis and administrative unit is the col-

lector, magistrate, or deputy-commissioner in charge of one of the many districts of which each is made up.

The system of land tenure varies to suit the peculiar requirements of different parts of the country. It would be difficult, even though space permitted, to explain the several methods in force, to the satisfaction of the reader unacquainted with the history and present conditions of India. Suffice to say, that under the British rule, while all classes are treated equitably, the *ráyat*, or peasant, is especially safeguarded in his rights, and secured in the profit of his toil. Whereas in former years, under the native rule, the *zamíndár* might tax the small land-holder to whatever extent he pleased—and, as a matter of fact, seldom left him more than a bare subsistence—to-day the heaviest assessment made by the Government seldom exceeds one dollar per acre.

The many nationalities of the country admit of broad classification into Hindus, Moslems and aborigines.

Tradition tells of two ancient empires, which embraced the provinces of Lahore, Agra, Oudh and Allahábád, and were ruled over by two families, styled the children of the Sun and of the Moon, whose respective capitals were Ayodhyá and Pratihthana, the modern Oudh and Vitora. It is probable that the nether country was a mass of forest and jungle, sparsely peopled by tribes in a primitive state, who had been driven from the north by the inroad of

the hordes from Central Asia, who, settling in the Gangetic belt, formed the nucleus of the Hindu nation, and gave incipency to its civilization. The first invasion, to which no date can be assigned, has been followed by the incursions of Scythians, Greeks, Persians, Arabs, Mughals, Afgháns and Europeans, so that this fair land has been from prehistoric times the theatre of bloodshed, rapine and tyranny—this especially in its northern portion.

In these early conflicts the Hindus generally appear to have been incapable of effective resistance to the onslaught of tribes from less enervating climes, and the successive waves of fierce invasion swept over them with little check.

It is a story of thrilling interest, replete with romance, telling of noble deeds and dastard treachery; of lion-hearted men and lovely women; of kingdoms lost in a day, and dynasties upsprung like mushrooms in a night. Withal a setting of gorgeous scenery, under a vertical sun, and for accessories jewels beyond count and trappings beyond compare, rich stuffs and rare dyes, the caparisoned elephant and the stately stallion.

## CHAPTER II.

### LEGENDARY INDIA.

IN the remote past the upper portion of the country now known as India was peopled by an Aryan race, which had immigrated from the tableland of Central Asia. This tract north of the Vindhya Mountains constitutes Hindustán proper. It was divided into a number of small kingdoms under the rule of independent rājás or mahárájás, the latter term signifying "great rājás," having reference to the exceptional extent of their territory. Of these, the most powerful was the Mahárájá of Hastinápúr, whose capital was situated about sixty-five miles to the northeast of modern Delhi, upon a site which may be identified at this day.

The chief occupation of the petty princes of that time, and indeed for centuries afterwards, was fighting. In addition to conflicts with the aborigines, they carried on perpetual skirmishes among themselves—in fact, these encounters partook of the character of pastime, and established custom frequently afforded a *casus belli*, when no ill feeling existed between the parties to the strife. For instance, the rājá, who

would marry the daughter of another, must needs fight and conquer the father, or be branded as a coward. Again, when a short period of peace began to pall upon a chieftain, he might loose a branded horse from his stud to wander where it pleased unchecked. It was the business of the owner to follow the beast, and to give battle to any rájá into whose dominion it had roamed. These occasions were not wars of acquisition, but merely competitive military exercises, which, however, were conducted with all the vigor and effect of more serious campaigns.

At a date approximate to 1500 B.C. Hastinápura was governed by Mahárájá Santanu, a direct descendant of the national hero Bhárata, who was said to have ruled over all India at an earlier period. In his old age Santanu became enamored of the daughter of a neighboring potentate, and expressed a desire to marry her. To this proposition the father of the girl agreed only upon the condition that Bhíshma, the sole son of the King of Hastinápura, should renounce all claim to succession and vow never to marry. This the young prince not only readily agreed to, for the sake of his father, but in later years became the faithful guardian of the Mahárájá's second son and of the children of the latter. The ancient Hindu chronicles recount other similar instances of remarkable filial sacrifice, which are in striking contrast with the conduct of many princes under the Muhammadan and Mughal dynasties.

Of the two grandsons of Santanu, Dhritaráshtra, the elder, was set aside on account of his being blind, and his brother Pándu elevated to the throne. After a brief reign Pándu died, leaving three sons by Kuntí and two sons by Madri, whereupon a contest arose between the widows as to who should have the honor of committing satí. The story is repeated by Didorus Siculus, the Greek historian, and is the first mention of the ceremony extant. Dhritaráshtra, despite his affliction, was now accepted by the people of Hastinápura as their ruler. Meanwhile his nephews were approaching a vigorous manhood. The blind Mahárájá had several sons, of whom only two, however, seem to have figured in history. These were Duryodhana and Duhsásana. The cousins grew up together at the royal residence under the guardianship of the ever-faithful Bhíshma, who had by this time reached a venerable old age.

The sons of the reigning monarch were styled the Kauravas, and the sons of Pándu were distinguished by the name Pándavas. The question of succession created early jealousy between the young princes, which found vent in murderous acts during the lifetime of the Mahárájá. The Pándavas, and particularly Bhíma and Arjuna, appear to have been courageous, strong and skilled in the use of the weapons of war—qualities which the Kauravas either lacked or possessed in an inferior degree. The strength of the Kauravas lay in their superior intel-

lects, which, coupled with unscrupulous cunning, made them formidable opponents.

At length the advanced age and physical decline of the Mahārājā made it necessary, according to custom, to appoint a yuva-rājā, or regent, who was also the acknowledged successor to the rāj. The first appointment of the blind king was one of his nephews, but such a violent storm of protest arose from the Kauravas and their adherents that, in order to avoid a civil war, the Mahārājā rescinded his decision, and banished the Pándavas to Váranávata, a city on the frontier of the Aryan settlements, and upon whose site the modern Allahábád stands.

Duryodhana was installed in the office of yuva-rājā upon the departure of the Pándavas, who, although they might have offered effectual resistance to the harsh mandate of the Mahārājā, refrained even from remonstrance. This, one of many instances mentioned in the early story of the Hindus of extreme veneration for the head of the family and strict compliance with his wishes, reminds us of the similar attitude of the Israelites towards their patriarchs.

The adventures of the five sons of Pándu during their exile, as recited in the semi-mythical legends of their descendants, are both wonderful and interesting. It must suffice, however, to mention the only incident which had a direct bearing upon history.

The Swayamvara was a betrothal festival. It was the occasion of contests of strength and skill between

the young Rájputs, the prize being the hand of a rájá's daughter. The approaching event was widely heralded among the various rájádoms, and attracted champions from every direction. Thus the resident princes of Hastinápúr and the Pándavas met, after the lapse of years, at the Swayamvara of Draupadí, the daughter of the Rájá of Panchála, who was deemed the loveliest damsel in the world. The hand of this maiden was not to be lightly won. The man who would aspire to it was required to perform a feat of extreme difficulty. A golden fish was set up, with a constantly revolving quoit between it and the contestant, who was required to string an enormous bow and shoot an arrow through the quoit into the eye of the fish. One after another the ambitious rájás tried, and failed to accomplish the task, few indeed succeeding in bending the bow. At last Arjuna, the son of Pándu, stepped forward, and, handling the weapon with ease, sent the shaft true to the mark on the first essay. Draupadí immediately threw a garland about his neck as a token of consent, and was led away the bride of a Pándava. This alliance with the powerful Rájá of Panchála at once made the Pándavas men to be seriously reckoned with, and caused grave apprehension at Hastinápúr. Fearing an invasion of the territory by his nephews, the old Mahárájá voluntarily proposed to divide the kingdom between the two families. This was done, but not in an equitable manner; for, while the capital and environments were assigned to the



Kauravas, the Pándavas were given a portion of the kingdom covered with jungle and occupied by a hostile Scythic tribe known as the Nágás, or snake worshippers. Having driven the Nágás from the newly-acquired domain, the Pándavas cleared large tracts, and erected a fort, the remains of which the Hindus point out in the neighborhood of Delhi to-day. With an influx of Súdras, who tilled the land, the ráj of Khándava-prastha rapidly grew into a considerable State. When the Pándavas had become sufficiently established in their dominion to be recognized as a power, they celebrated the Rájásúya. This was a festival which had for its purpose the assertion of the independence of the rájá by whom it was held. All his fellow-chiefs were bidden to the feast, and the presence of each was accepted as a token of his acknowledgment of the rightfulness of the claim set up by the host. We are told that all the rájás, including the sons of Dhritaráshtra, answered the summons to the Rájásúya of the Pándavas.

The wily Kauravas, however, this evidence of goodwill notwithstanding, had relaxed not one iota in their hatred of their cousins, and came to the celebration prepared to carry into execution a treacherous plot for their undoing. Most of the Rájputs or Kshattriyas—that is, the soldier caste—were addicted to gambling, and the Pándavas were by no means free of the prevailing vice. It had been arranged

that when the games of chance, which were and are at this day a never-failing feature of a Rájput festival, took place, Duryodhana should pit himself against Yudhishthira, the eldest of the Pándavas; but the dice were to be thrown by Sákuni, an uncle of the former, who was an adept in the use of loaded dice. The Pándava readily fell into the trap. First he staked money and all that represented wealth in the rāj. These were lost, and then the kingdom itself. Next he risked the liberty of his brothers, commencing with the youngest, and each was lost. At last he staked himself, with the same result, and flung the dice from him, with the thought that nothing more remained; but the Kaurava reminded him that he still had a valuable stake in Draupadī. The miserable man accepted the suggestion, and upon a last throw lost his wife, with all beside, to the cold-blooded scoundrel, Duryodhana.<sup>1</sup>

The ensuing scene is dramatic beyond description. The chieftains stand aghast as it is borne upon their minds that the Pándavas and the fair daughter of the house of Panchála are the slaves of Duryodhana. Disgust mingles with dismay, but none will interfere, for the code of the Rájputs requires the strictest fulfillment of a debt of honor, and the fraud which has been perpetrated is not suspected. The unhappy princess is dragged by her long black hair to the feet

<sup>1</sup> The story conveys the impression that Draupadī was the common wife of all the brothers.

of her future master, and ordered to perform a menial service. The fearful vow of Bhíma to slay the Kauravas and drink their blood, and the counter vow of Draupadí to leave her hair unkempt until the pledge has been fulfilled, almost precipitate a massacre, when the blind and tottering Mahárájá is led upon the scene. He decides that the possessions of the Pándavas are rightfully forfeit—that they shall not be slaves, but must endure another exile for a term of twelve years.

The period passes in strange and often impossible adventure, and then we find the Pándavas occupying positions of importance at the court of a powerful rájá, by whom they are held in high esteem. At length the Pándavas were strong enough to declare war upon the Kauravas. The story of the conflict is ghastly in its details. The opposing forces confronted one the other upon a plain, and, as a preliminary to action, reviled their opponents in terms expressible only in an Oriental language. Then in furious anger they rushed upon each other. The battle raged by day, and at night men fought with torch in one hand and sword in the other; and so for eighteen days. Warrior met warrior in single combat, and thus Bhíma slew Duhsásana—he who had dragged the Princess Draupadí from her apartments into the gambling hall—and, mortally wounding Duryodhana, left him to die in the solitude of the jungle. So was the vow of Bhíma fulfilled, and, with his

fingers dripping the blood of her insulters, he tied up the hair of the princess.

The Kauravas and their followers having been completely annihilated in this bloody engagement, the Pándavas were enabled to take possession of the ráj of Hastinápur without opposition. There they founded a great dynasty, and ultimately became the rulers of the whole of India. All these things and many more are set forth in the great Sanskrit epic, the Mahábhárata. How much of the story is fiction, how much fact, or how much an admixture of both, it is impossible to determine, and difficult even to conjecture.

The Rámáyana, a later heroic poem in the Sanskrit tongue, tells the story of the evolution of the Hindu nation at another stage. Its scenes are laid in localities other than those mentioned in the Mahábhárata, and its actors are carried through the peninsula and into Lanká, the ancient name for Ceylon.

The plot of the Rámáyana turns upon the jealousies of two of the wives of the Mahárájá of Ayodhyá (the modern Oudh) and the rivalry of their sons, Rámá and Bhárata. We have a Swayamvara, at which Rámá is victorious and secures the prize, in the person of the lovely Sítá, daughter of a neighboring rájá. Then the appointment of a yuva-rájá creates the usual trouble, and results in the exile of Rámá, who goes into the wilderness with his wife. The recourse to banishment as a preventive of fratricidal

conflicts, and as a punitive measure, which is several times mentioned in these two Hindu epics, became an established custom, and in modern times was attended by funereal ceremonies. The Rájput under sentence of exile was clothed in black and mounted upon a black horse with sable trappings. He was then conducted to the frontier of the ráj, and commanded to absent himself for a certain period, or never to return. Rámá betook himself to Prayága, at the junction of the Ganges and Jumna, on the spot where stands the present city of Allahábád, the place in fact to which the Pándavas were deported. Shortly afterwards the Mahárájá died, and Bhárata, with incredible generosity, set out to find his elder brother, and to invite him to assume the chieftainship of the ráj. This Rámá refused to do before the completion of the fourteen years of exile to which his dead father had sentenced him.

Then follow a series of the most marvelous adventures, which, notwithstanding their mythical aspect, are of some value to the historian as affording clues to actual events. From Prayága to the extremity of the peninsula the country was wilderness and desert. Through this extensive tract Rámá journeyed, fighting with cannibals, giants and unimaginable creatures. His wife is abducted by one of these monsters, and carried to his stronghold in Lanká. With the aid of Hanuman (the same who finds a place in the Hindu Pantheon in the form of an

ape) and his army of monkeys, Rámá invades the island, and a war ensues which for marvelous incidents rivals the "great war of the Bhárata." Sítá is recovered, and, the term of exile having in the meantime expired, Rámá returns with his wife to Ayodhyá, and enters upon a long reign of splendid conquest.

## CHAPTER III.

### INDIA UNDER HINDU RULE.

THE early history of India, like that of most nations, is little more than a recital of its wars. A state of perfect peace was unknown to the country until after the domination of the English had been established. The traditions of the people abound in stories of intestine struggles, and their earliest authentic records commence with the expedition of Alexander the Great. Thenceforward to modern times we have, with scarce an interval, a long succession of invasions, wars and rebellions, which kept the land in a state of constant turmoil, and retarded the progress of civilization.

There is good ground for believing that the Scythians made numerous invasions of the country, and more than one writer credits them with having penetrated to the Deccan; but the information we have upon the subject is very vague, and useless for the purposes of historical review. It is, however, interesting to note that the Scythic tribe of Takshaks, who were snake-worshipers, have left traces of their occupation in the word *nágá*, a serpent, which, or its

abbreviation *nág*, is of frequent occurrence in the annals of Central India. Wilford assigns a date as early as 2000 B.C. to one of these invasions of the Scythians.

Oghuz Khán, an ancestor of the renowned Changiz, is supposed to have conquered all the northern portion of India at some time between 1750 and 1600 B.C. This would be before the Kuru-Pándava war, of which the Mahábhárata treats.

No date can be assigned to the early invasion of the Persians, and indeed the authenticity of the event rests upon very slender evidence. The Persian historians give details of extensive conquests achieved by Cyrus, Darius and Xerxes in Hindustán, and Herodotus states that in the time of Darius India paid a heavy annual tribute to Persia. The inhabitants of the former country, however, frequently asserted to the followers of Alexander, who came by way of Persia, that they had never before been invaded from that direction. It is probable that the incursions of the Persians did not extend far into the interior, and were of a character which left little impression upon the country.

The sixth century before Christ witnessed an event of great importance to the country, the effects of which, however, did not reach full fruition until several centuries afterwards.

Sakya Muni, Gautama Bhudda, or Siddhártha, was the son of the Rájá of Kapila, a district



lying between Nepál and Sikkim. His early years were passed in ease and luxury. He had a wife and child, and was the heir to the domain of his father. These things and all else he abandoned for a life of austere seclusion and contemplation, in the hope of finding some means of ameliorating the condition of humanity, and avoiding the "ills that flesh is heir to." The doctrine of Gautama Bhudda involved the old dogma of metempsychosis, but it was a great improvement upon the existent religion, which relied upon the excitation of fear for its effect. In substance the Bhudda's teaching was that every one should endeavor to secure for himself a happier existence in his next reincarnation by living upon the highest possible plane in his present life. He also maintained that it was possible to escape, or to curtail, the cycle of transmigrations of the soul by adopting the life of a religious recluse, and rooting out every emotion, and sundering every worldly tie. The goal to be ultimately attained was Nirvána, a condition of annihilation.

Buddhism is "the embodiment of the eternal verity that as a man sows he will reap, associated with the personal duties of mastery over self and kindness to all men."

Gautama commenced the promulgation of his doctrine, which formed the basis of the Bhuddist faith, at a period of internecine conflicts and family quarrels—a most unpromising time for the dissemination of a

humanitarian theory of conduct. That the reformer's efforts were not without great and beneficial after-effect history proves to us. Centuries later the people of Hindustán had good reason to bless the name of Bhudda, when one of their most bloodthirsty kings, a fratricide and the wanton slayer of thousands of his subjects, embraced Bhuddism, and became as mild and peaceful a monarch as he had formerly been cruel and reckless.

Somewhat more than a century after the death of Sakya Muni, Alexander the Great, having completed the conquest of Persia, entered Hindustán with an army of one hundred thousand soldiers, about forty thousand of whom were veteran Greeks. There is every reason to believe that, but for the dissensions among the native rulers, the Macedonian might have been repulsed, and his expedition rendered abortive at the outset. As it was, he found immediate allies in some of the princes, who hoped by his assistance to consummate vendettas and private feuds, without regard to patriotic considerations.

The first check received by Alexander was at the passage of the Jehlam, where he was confronted by Porus the elder. Porus, who displayed a fine courage in the affair, had the advantage of position; but his army numbered no more than forty thousand men and two hundred elephants. When Alexander by superior tactics had succeeded in effecting the passage of the river, the odds were tremendously in his favor,

for although he only brought eleven thousand of his Macedonians into action, the Hindus were taken entirely by surprise and, indeed, were not under arms when the attack commenced. The first to respond to the onslaught was the son of Porus, at the head of two thousand men, who, together with their leader, were annihilated. They had, however, effected the purpose of giving the main body time to form, and Porus himself, coming to the front with his cavalry, broke the Macedonian centre time and again. The native foot and horse fought with a degree of valor and skill which surprised Alexander, and filled him with admiration. Victory seemed to be with the Hindus, when there occurred one of those apparently casual incidents which frequently turn the tide of battle and shape the course of history. The elephants of Porus, in which he placed his greatest dependence, probably rendered restive by the preceding thunderstorm, under cover of which Alexander had crossed the Jehlam, broke from the control of their mahouts, and, rushing madly through the ranks, trampled down the infantry in every direction, and precipitated a rout. Porus surrendered to the victor, and, with the childlike impetuosity which was one of his characteristics, Alexander the Great gave the defeated king his liberty and restored his kingdom, with the addition of several minor States which had fallen to the Macedonian in his forward march. The only concession demanded by Alexander of his former foe

was the privilege of erecting two cities in the latter's domain. One of these was built in memory of a favorite dog, Peritas, and the other was named after the celebrated charger Bucephalus, which died of fatigue and wounds in this campaign.

Pursuing his course toward the interior, Alexander reached the Rávi, one of the "five rivers," to find the consolidated forces of three powerful tribes confronting him upon its further bank. The entire army of Alexander was brought to bear against this opposition, with the result that the Hindus were defeated and scattered; the city of Sangála was taken, and seventeen thousand of its inhabitants were put to the sword, while seventy thousand were taken captive. The further progress of the conqueror towards the Ganges was marked by the most cruel barbarities. His army appears to have been permitted to pillage and massacre without restraint, and neither age nor sex were respected.

On the banks of the Sutlej Alexander was finally brought to a halt by the refusal of his troops to proceed. Commands and appeals were unavailing. Wearied with years of constant campaigning, and anxious to enjoy their spoils, the troops persisted in the determination to return, and the commander was forced to forego his dream of the conquest of all India and the foundation of a new empire.

The invasion of Alexander was little more than a marauding expedition, and left no permanent impres-

sion upon the country. The most important results of this expedition consist in the accounts of the country, its people and customs, which have come down to us through the Greeks, and particularly the descriptions of Megasthenes, the ambassador to the court of Sandrokkottos, or Chundra-Gupta, the Emperor of Hindustán. From these accounts we learn that the country traversed by the army of Alexander, which to-day we term the Punjab, was well settled ; that towns and villages of considerable size were numerous ; that the soil was bountiful, and that the people generally were in a prosperous condition. These observers note the existence of the rite of *satí*, and appear to have been much impressed with the condition of women in the country. In some tribes the girls were put up as prizes in athletic contests, which was probably a survival of the *Swayamvara* ; in others they were sold in the bazaars, like ordinary commodities. The Kathaei elected for their king the most handsome man among them, and, like the Spartans, reared none but healthy and robust children.

The Bráhmans, whom the Greeks called *Gymnosophists*, or “naked philosophers,” on account of the fact that they wore no clothing whatever, were held in the greatest honor and esteem. They acted as counselors to the rulers, as teachers and as seers ; others devoted their lives to ascetic practices, some, like the *Stylites*, exposing their bodies to the weather

and the attacks of venomous insects, while maintaining a rigid attitude for days at a time.

One of the Hindu princes who sought the aid of Alexander in a personal quarrel was he whom the Greeks styled Sandrokottos, and the natives Chundra-Gupta. The negotiations were brought to an abrupt close by an insult which the conqueror conceived himself to have been subjected to by the Hindu, who only saved his life by a precipitate flight. After the departure of Alexander from India, Chundra-Gupta secured the throne of Maghada. He then drove the Greeks out of the country, and established an empire over the whole extent of Hindustán. Sandrokottos thus became so powerful a sovereign that Seleukos, the Greek King of Persia, courted an alliance with him, and to that end sent the ambassador Megasthenes to the court at Páli-bothra, or Páli-pútra, the modern Patná. The embassy resulted in the marriage of the Hindu emperor to the Greek princess, the daughter of Seleukos.

From the memoirs of Megasthenes we learn more than from any other source of the condition of ancient Hindustán. He tells us that the city of Páli-bothra extended for ten miles along the river bank, and was surrounded by a high wooden wall, loopholed for archers. The palace was an imposing edifice even to the Greek, who may be supposed to have been familiar with the stately structures of his native land. The army numbered four hundred thousand men, who

were armed with bows, swords and spears. Elephants, horses and chariots were included in the military establishment. The ambassador mentions festal processions, in which strange animals and birds, vessels of gold and silver, jewels and costly apparel, figured.

The Mahárájá sometimes dispensed justice publicly, and at others officiated at the sacrificial ceremonies.

The magistracy seems to have been efficient and well designed. Officials were appointed to superintend the manufactures; to oversee sales and exchanges; to register births and deaths; to collect taxes, and to exercise a friendly surveillance over foreigners. Occupation was hereditary, as it is now to a great extent, and was regulated by law. The husbandmen were considered to be servants of the State, the price of their labor being exemption from military service. The product of the soil was distributed from the royal granaries to the officials, soldiers, priests and artisans, the latter alone being required to pay for what they received. A tax of ten per cent. was levied upon all manufactures.

Asoka, the grandson of Chundra-Gupta, left his mark upon the history of Hindustán, and made a lasting impression upon the people. At the time of his father's death he was an exile. He happened to return at the critical moment, and, murdering all his brothers, made his way to the throne. He engaged in several successful wars, and extended his kingdom by

conquering Afghánistán. Asoka seems to have had an unnatural taste for blood. He is credited with several unprovoked massacres and the wanton destruction of an enormous quantity of animal life. After his conversion to Buddhism he underwent a surprising but apparently genuine and permanent change of character. His subsequent edicts, which, sculptured on rock and stone, may be found all over the northern part of India at this day, inculcated filial duty, utilitarian conduct, temperance in all things and gentleness toward all living creatures. The slaughter of animals, whether for food or sacrifice, was forbidden, and provision was made for the care of old, crippled and sick brutes. Teachers were appointed to acquaint the people with the doctrine of Dharma, and, while the Bráhmaṇ religion was tolerated and its priests and devotees strictly protected, Buddhism became the main profession of the country.

Subsequent to the reign of Asoka India suffered several invasions by the Graeko-Bactrians, whose occupation of the northern portion of the country is attested to-day by the presence of Greek sculptures and ruins, and Greek images and superscriptions upon old coins. In the last century before the Christian era these latest comers were ousted by the Indo-Scythians, who founded a dynasty about which little is known. Toward the close of the first century, the Hindu rájás rose against the Indo-Scythian rulers. In this revolt the natives were aided by a people



known as the Guptas, who some believe to have been descendants of the Graeko-Bactrians. A great battle was fought at Kahrer, resulting in the utter defeat of the Indo-Scythians, who thereafter disappear from history. The Guptas then assumed control of the country, and exercised dominion until they were superseded by the Valabhi rājās early in the fourth century.

As a result of the efforts of Asoka to propagate Buddhism, that religion had taken root in China, and about this time Buddhist monks from that country began to appear in India on pilgrimages to the sacred places associated with the memory of Gautama. One of these enthusiasts, Fah Hian by name, spent three years at Páli-pútra, and has left an account of his observations. Somewhat more than two hundred years later, or about 640 A.D., another member of the Chinese monastic order, named Hiouen-Tsang, visited the country. His description of Buddhist India is the best we have, and gives us a vivid picture of the condition of the times.

He describes the people as truthful, honest and amiable; the administration as mild and equitable. Capital punishment was never inflicted, but certain crimes (particularly those of disobedience to parents and lying) were punishable by exile or mutilation. The majority of the penalties, however, took the form of fines.

Kanauj was at that time the capital of an empire

which embraced the whole of Hindustán, and was made up of a number of tributary rájs. The Emperor was named Sáláditya, and bore the title of Mahárájá Adhiráj, or "lord paramount." Sáláditya was a Buddhist, but he tolerated Bráhmaism and all other religions.

Each fifth year was the occasion of an extraordinary ceremony, which Hiouen-Thsang witnessed and has described. All the rájás, and as many of the commoners as could be present, assembled at the holy city of Prayága, the modern Allahábád. There the entire treasure of the empire was distributed to the needy, without regard to race or religion. Finally the Emperor stripped himself of his robes and jewels, and appeared before the people in the garb of a beggar, as an intimation that he had disposed of everything that was within his power of gift. Those were halcyon days indeed compared with what were to follow under the Moslem and Mughal rulers.

Hiouen-Thsang made a lengthy sojourn at the monastery of Nalanda, the ruins of which, covering an area sixteen hundred by four hundred feet, may still be seen at Baragáon, near Gayá. The place was, in fact, a huge university, which harbored ten thousand monks and students, whose wants were supplied at the expense of the State. The buildings were palatial in size and appearance. In addition to six long four-storied blocks, there were one hundred lecture-rooms, the whole situated in the most picturesque and attrac-

tive surroundings. The studies of the inmates embraced all religions and all sciences.

For purposes of historical reference it is convenient to divide the country into two portions. Hindustán proper is the country lying to the north of the Vindhya Mountains; the lower section is termed the Peninsula. The Hindu rule did not extend over the peninsula, nor did the earlier invaders effect any settlement in it. The country was occupied, however, by aboriginal tribes, and the Dravidians had found an asylum at the southernmost end of the peninsula, where they had attained a high state of civilization long before the establishment of the Aryan race in the country.

## CHAPTER IV.

### INDIA UNDER MUHAMMADAN RULE.

THE earliest conqueror of Hindustán of any considerable renown was the Túrki, Mahmúd of Ghazní. This warrior, who eventually subdued all Persia and a large portion of India, was the son of Subuktigín, a soldier of fortune, who elevated himself from the saddle of a trooper to the throne of Ghazní, and extended his realm to the Indus. Mahmúd of Ghazní made not less than twelve invasions of Hindustán, commencing in the year 1000 A.D., with the avowed purpose of extirpating idolatry from the country. It is needless to recount the story of each of the several expeditions, in which Mahmúd appears to have been almost invariably victorious, with the never-failing sequence of enormous slaughter and fabulous plunder. The expedition against Somnáth in 1026, which some historians reckon as the sixteenth invasion of Mahmúd, is typical of the man and the times.

The temple of Somnáth in Gujarát was the seat of a god much esteemed and liberally patronized by the

Hindus. The edifice was placed upon a lofty rock, situated at the extremity of a narrow peninsula, and almost surrounded by the sea. The priests of Somnāth believed the position to be impregnable to man, and a sense of security, begotten of peaceful experience in the past, led them to utter a boastful declaration to the effect that if Mahmūd ventured to attack them, their god would scatter his army like chaff. This challenge, reaching the ears of the Muhammadan monarch, determined him to put the matter to a test. Starting with a force of thirty thousand horsemen, which swelled as he advanced through previously conquered territory, Mahmūd progressed toward his destination, leaving a trail of fire and desolation behind him, as usual. The chieftain Goga Chohan, who, with forty-five sons and sixty nephews, opposed him, was defeated and the entire family slain.

Somnāth was obstinately defended, and the assaults of the attackers repeatedly repulsed ; but finally the rock was carried by storm and the defenders put to the sword. In the temple was found a lingam fifteen feet in height, which the priests offered to ransom at an enormous cost. The fanaticism of Mahmūd seems to have exceeded his cupidity, for he rejected the proffered bribe with the exclamation, "I came to destroy idols, not to traffic in them!" He ordered his men to demolish the image, which being done revealed a hidden recess in its interior containing a

large quantity of precious stones and pearls.<sup>1</sup> The gates of the temple were carried by the conqueror to Ghazní, where they remained until recovered, at the instigation of Lord Ellenborough, and restored to their former place.<sup>2</sup>

Mahmúd of Ghazní died in 1030, and for the ensuing century and a half Hindustán appears to have enjoyed immunity from invasion, although the intestine quarrels of its native princes abated nothing. Meanwhile the Afgháns had overthrown the Túrki dynasty. Muhammad of Ghor, the Pathán ruler of the territory which had been held by Subuktigín and his successors, conceived a design for the subjugation of Hindustán, and at the close of the twelfth century marched a large army against the Rájá of Delhi. This expedition, like many of those preceding it, owed its success to the internal feuds which distracted the country. Muhammad of Ghor secured the active co-operation of the Mahárájá of Kanauj, who was the father-in-law of the ruler of Delhi. The latter having been slain and his ráj annexed, Muhammad turned his arms upon his recent ally, whose fitting reward for treachery was the loss of his life and kingdom.

<sup>1</sup> This legend, repeated by many writers, seems to rest upon the declaration of Firishta, the Persian historian. Some modern students of Indian history deny the story of the hidden treasure *in toto*.

<sup>2</sup> The sandalwood gates, brought from Ghazní in 1842, are now generally believed to be at best but a copy of those carried away from Somnáth eight hundred years before.

About ten years later Muhammad was assassinated, after having extended his conquests in India considerably beyond the limits attained by Mahmúd of Ghazní.

Muhammad of Ghor left no worthy successor, and his death was immediately followed by a partition of the Afghán dominions. In Hindustán one Kutab-ud-dín, who had been Viceroy under Muhammad, proclaimed himself Sultán, and instituted a series of wars of acquisition, which left him master of the country as far as the Brahmaputra. His triumphal tower, known as the Kutab Minár, is a familiar landmark in the vicinity of Delhi. Kutab-ud-dín rose to the imperial seat from the station of a slave, and was the first of a dynasty which is described as that of the "slave kings." His immediate successors are hardly worthy of mention.

Alá-ud-dín, whose uncle mounted the throne of Delhi after the assassination of the last of the slave kings, made important accessions to the empire by the invasion of the Deccan and the subjugation of the Maráthás, and by the conquest of Rájputána, whither the Rájputs from the northern provinces had repaired after their defeats by earlier assailants. The siege of Chitor, an incident of the latter campaign, is noticeable as affording an illustration of the fierce spirit of the ancient Hindu caste of Kshattriyas, or warriors. It being evident, after a protracted defence, that the city must fall, the garrison determined to perform

johur, a rite which had for its purpose the salvation of the Rájput honor and the preservation of the chastity of his women. A number of pyres were erected throughout the city. Upon these the females cast themselves, and were committed to the flames. The men then rushed upon the enemy, and perished sword in hand.

The entire region of the Deccan was divided into petty kingdoms, in much the same manner as Hindustán. None of these, separately nor in coalition, were able to cope with the forces sent against them by Alá-ud-dín, and the Muhammadans had no difficulty in effecting a permanent footing. In the year 1350 the army of the Deccan revolted, and set up an independent kingdom, with a line of rulers who were called the Báhmáni Sultáns. These became involved in a long series of wars with the Mahárájás of Vijayanagar, a kingdom occupying the whole of the peninsula south of the Kistna. In these conflicts the Muhammadans maintained the upper hand until, in 1500, the Bahmáni Empire was dismembered, and its territory divided among five different Sultáns. For awhile the Maháráj was able to withstand the Sultáns, and even to wage aggressive war against them individually. In 1565 four of the Sultáns of the Deccan formed an alliance against Rám Rái, the ruler of Vijayanagar, whose army was utterly routed and himself slain at the battle of Talikot. The country was given over to sword and fire, and its capital



reduced to ruins; but the Sultáns were unable to annex or completely subdue it, owing probably to jealousy and distrust of each other. The Empire of Vijayanagar had however received its death-blow, and its glory was thenceforth a thing of the past.

Meanwhile the Tartar hordes, which under the famous Changiz Khán overran Asia and the eastern portion of Europe, began to turn their attention to India.

Upon the death of Alá-ud-dín, in 1316, a Hindu revolt occurred. The leader of the uprising was a native, who had been converted to Islám. On securing the throne, his first act was to slay every male of the royal family. His followers set up idols in the mosques and otherwise desecrated the holy places of the Muhammadans. At the end of six months of anarchy and disorder, Delhi was retaken by the Túrkıman governor of the Punjab, who founded the Tughlak dynasty of Sultáns. The second of this line of rulers, Muhammad Tughlak, was a man of courage and energy, but lacking in intellectual qualities. While prosecuting wars in the south, he exhausted his treasury in bribing the Mughals to cease their depredations. His efforts to replenish the imperial exchequer entailed such heavy exactions upon rich and poor alike that the people rose in rebellion. This afforded a pretext for allowing the army to plunder the disaffected districts, and thus to compensate themselves for arrears of pay. A severe famine added to

the tribulation of the masses. To relieve the pressing difficulties of his situation, the Sultán resorted to a measure which contributed largely to the downfall of his empire. A large number of copper tokens were struck off, which he decreed should pass current as gold coins. With this base money he raised a large army for the invasion of China, whence it never returned, being decisively defeated, with great slaughter, by the Tibetans. The remnant which turned back was cut up by wild tribes in the mountain passes or succumbed to the rigors of the unaccustomed climate. Muhammad Tughlak's novel system of finance was not acceptable to foreigners, and outside trade naturally stopped, with the result that thousands who depended upon it were ruined. Soon the copper counters began to flow into the capital for redemption, but there was neither gold nor silver to exchange for them. Before his death, Muhammad Tughlak saw the disintegration of his kingdom set in. Bengal declared its independence, the Deccan set up a ruler of its own, and the southern provinces ceased to pay tribute and foreswore their allegiance.

Once again the country was disrupted, helpless and at the mercy of any invader. The opportunity was eagerly seized by the Tartars, who under Timúr overran Hindustán, committing every conceivable atrocity. One hundred thousand prisoners were slaughtered in the course of a single day. Delhi was sacked, and an indiscriminate massacre of the inhabitants, lasting for

five days, was ordered. Timúr retired from India laden with booty, and for a space of one hundred and twenty-five years the Tartars seem to have been too busy elsewhere to pay any but cursory attention to India. In 1524 Bábar, a direct descendant of Timúr, invaded Hindustán, at the invitation of some of the disaffected princes. At the time the imperial throne at Delhi was occupied by a Pathán or Afghán monarch. Him Bábar defeated in a decisive battle, and, assuming the crown, became the first of the Mughal dynasty of kings.

A few years earlier the Portuguese had effected a settlement upon the Malabar coast at Goa, and thus initiated the European occupation of the country.

The reigns of the immediate successors of Bábar were eventful, but not important from a historical point of view. They were constantly engaged in conflicts with the Patháns and with their Hindu subjects.

The period of Akbar's sovereignty is one of the most brilliant in the history of India. This potentate, who appears to have been a man of singular genius and enlightenment, succeeded his father in 1556, when only fourteen years of age. He was, however, fortunate in the fact that his guardian was a man of integrity and no common ability. At a very early age Akbar displayed the qualities which distinguished him throughout his reign of fifty years. At fourteen he had served his apprenticeship in arms.

At eighteen he resolutely set aside his guardian, to whom he generously offered any post he might choose in the kingdom. He then set about the task of restoring order where anarchy and dissension had existed for two hundred years. This task entailed years of war against Afgháns, independent Sultáns and Hindus. In all these campaigns Akbar displayed skill, energy and stern resolve, unsullied by cruelty or vindictiveness. This extraordinary man, who, unlike his ancestors, was devoid of education or culture, was no less accomplished as a statesman than as a soldier. He was the actual founder of the Mughal Empire, which he established and consolidated by a policy of consummate wisdom. By proclaiming religious equality he deprived the dominant race of its chief excuse for plundering and down-treading the weaker portion of the population. By intermarrying with the Rájput princes he not only secured the peacefulness of the most turbulent and warlike class of Hindus, but also secured their active alliance, which proved a powerful aid in holding in check his Muhammadan subjects. A Rájput was appointed Viceroy of the Punjab, and another of Bengal, whilst a third commanded the army employed against the Afgháns, who are the hereditary foes of the Hindus. Thus by maintaining Hindu and Muhammadan armies in his pay, each under commanders of the same race and faith as the rank and file, he was enabled to secure a counter-balance which made for peace in his kingdom.

Akbar was genuinely solicitous for the welfare of his subjects, and introduced several measures of reform. A system of land tenure was established markedly superior to anything of the kind which had previously existed. In deference to the religious scruples of the Hindus, the slaughter of cows was prohibited. The use of wine was tolerated, but drunkenness was severely punished. Satí was suppressed as far as possible, and the widows of Hindus were allowed to re-marry. Akbar made an effort to abolish polygamy among the Muhammadans, in which, however, he met with little success. A restriction was placed upon the marriages of boys and girls under the ages of sixteen and fourteen respectively.

During the last years of his reign, Akbar subjugated Kashmir and Kábul, and conquered the hither half of the Deccan. He died in 1605, poisoned, it is said, by his son Jahángir.

Jahángir had none of his father's good qualities. He was cruel, cowardly, sottish and vindictive. His eldest son, Khusrú, had been a favorite of Akbar, and on that account the father seems to have conceived a hatred for him. Immediately after his accession to the throne, Jahángir caused Khusrú to be placed in confinement, which was continued with much harshness for many years.

During his entire reign Jahángir was under the complete influence of the famous Núr Mahál, or "Light of the Palace," whose husband he had caused

to be murdered, in order that he might marry her. The intrigues of this woman caused all manner of dissensions, and led to the rebellions of the Emperor's sons.

The reign of Jahángir is chiefly remarkable for the fact that during its early years the English made their first efforts to secure a footing in the country. An ambassador—Sir Thomas Roe—was sent to the court of the Great Mughal by James I. Roe gives an interesting account of his three-years' sojourn in India. He found the Emperor a pusillanimous drunkard, weak of will and lacking in intellect. The country had seriously deteriorated since the death of Akbar, and disturbances of various kinds were constantly occurring.

The plottings of the woman Núr Mahál were destined to have a marked effect upon the course of history. By pitting first one and then another of the Emperor's sons against the rest, she hoped to further her own ambitious aims. The immediate result was the murder of Khusrú by Sháh Jahán, his brother. The latter then succeeded in making his father a prisoner, and so holding him for some time. In 1627 Jahángir died suddenly, not without strong suspicion of having been poisoned at the instigation of his son, Sháh Jahán. In order to preclude the possibility of a rival claimant to the throne which he usurped, Sháh Jahán ordered the slaughter of all the princes of the royal house.

Sháh Jahán is remembered only as the builder of the world-famed Táj Mahál, the founder of the present city of Delhi, and the constructor of the barbaric Peacock Throne. He had four sons, who engaged in rebellion against him and in a fratricidal war for the succession. In 1658 Aurangzeb, by a series of crafty and unscrupulous acts, had succeeded in disposing of his brothers and in imprisoning his father, whom there is every reason to believe he murdered a few years later.

Aurangzeb was barely seated upon the throne before his serious attention was claimed to the condition of affairs in the Deccan, the northern portion of which had been annexed by Akbar and held by the Mughals thereafter. For some long time the mountains of the northern portion of the Western Gháts, in the district of Konkan, had been the home of a tribe of freebooters, who, in the latter years of the reign of Sháh Jahán, had made serious inroads to the territory of that monarch. This tribe was destined to develop into the nation of Maráthás, and to become a formidable foe to the Mughals. Apart from their natural Ishmaelitish proclivities, the Maráthás entertained the racial hatred of the Hindus for their Muhammadan conquerors—a hatred which the politic measures of Akbar only succeeded in counteracting without suppressing.

At this time the chieftainship of the Maráthás was held by a very remarkable man, the story of

whose career is full of romantic incidents and events of important bearing upon the history of that and later times. Sivají, in addition to the craft, resource and daring which characterized his mountain ancestors, was endowed with the qualities which go to make natural rulers of men. He had the faculty of fashioning a disciplined army out of raw material, and the art of utilizing the force thus raised to the best advantage. Although but a rude barbarian, he transformed a loose and turbulent tribe into a powerful nation, and founded a kingdom with a political organization superior in some respects to that of the Mughals. The Maráthá chief claimed Rájput descent, and displayed the Rájput traits of chivalry and fearlessness.

Sivají was soon at the head of an army of sixty thousand foot and horse, admirably adapted to the border tactics and guerilla warfare in which it was successfully employed throughout the reign of Aurangzeb. With growing strength and experience, the Maráthás went from depredatory expeditions to wars of acquisition, and all the efforts of the Mughal Emperor to crush the young power in the Deccan were futile. In 1674 Sivají was installed as Mahárájá of Bijápur, and a few years later he had established a new kingdom in the lower Karnátik, which was represented in later times by the ráj of Tanjore. Sivají died in 1680, and was succeeded by his son Sambají. Aurangzeb paid the following tribute to



the memory of his old enemy: "He was indeed a great general, and the only one who had the magnanimity to found a new kingdom, while I have been endeavoring to destroy the ancient sovereignties of India."

Sambají was betrayed into the hands of the Great Mughal, who put him to a barbarous death and held his son and heir captive; but the conquest of the Maráthás was as difficult of consummation as ever. The subsequent consolidation of the Maráthá power was effected under the Bráhman dynasty of Peshwás, or prime ministers, in whom the actual, though not the nominal, authority became vested as an hereditary right.

The reign of Aurangzeb was full of distraction, occasioned by his harsh persecution of the Hindus, by an outbreak in his Afghán dominion, and by the rebellion of his son Akbar. At the time of his death in 1707, Aurangzeb had, by the pursuance of a policy entirely at variance with the measures so successfully adopted by his great-grandfather, disrupted the elements of his empire, and so weakened it that the decline of the Mughal power may be marked from this time.

The demise of Aurangzeb was followed by the usual fratricidal war which distinguished every Mughal succession from the time of Akbar. Bahádur Sháh secured the throne after slaying his brothers and nephews. His reign has no important bearing upon

history, but is noticeable for the fact that the Sikhs, who had given trouble during the reign of Aurangzeb, displayed growing power in the time of Bahádur Sháh, and compelled him to carry on a series of wars against them, which however failed in the purpose of subduing the sect, which ultimately grew into a nation of importance.

The Sikhs were originally a religious brotherhood, formed in the latter end of the fifteenth century by one Nának Sháh. Their faith was based on a combination of the tenets of the most liberal Shiahs and Hindus. It recognized a Supreme Spirit or universal deity. Implicit obedience to the Guru or "teacher," and his successors, was a distinguishing characteristic of the sect. The mandates of the Guru were believed to be divine emanations, and never failed to awaken a high pitch of fanatical enthusiasm. For years after the death of Bahádur Sháh the Sikhs continued to be a thorn in the sides of the Mughals, by whom they were remorselessly persecuted.

Jahándur Sháh and Farrukh Siyar enjoyed brief periods of sovereignty after Bahádur Sháh, and were followed by three infant monarchs, the first two of whom survived their elevation only by a few months, while the third was destined to occupy the tottering throne of the Mughals, as Muhammad Sháh, for a period of thirty years.

By this time the power and extent of the Mughal Empire had become so much curtailed that the

authority of its rulers beyond the capital and its immediate vicinity was little more than nominal. Under the Peshwás the Maráthá power waxed strong during the reign of Muhammad Sháh. That monarch exercised little control over his subordinates, who gradually built up semi-independent kingdoms out of the provinces of which they had charge. Thus Saádut Ali Khán, a Persian and Shiah, who was Viceroy of Oudh, paved the way for his descendants, who later became the kings of that territory; thus Chin Kílich Khán, a Túrkián and a Sunni, laid the foundation of the modern kingdom of Haidarábád. At the same time the dominions of Baroda, of Sindhia and Holkar began to take form out of the expanding territory of the Maráthás. Meanwhile events were transpiring in Persia which were destined to have the most important effect upon the history of India.

Nádir Kulí, a man of extraordinary character, had raised himself from the grade of a slave to that of commander-in-chief of the army and virtual ruler of the Persian Empire. He was a consummate politician and a general without a peer in Asia. He subjugated the Afgháns, carried on a successful war with the Turks, and compelled Russia to restore certain territory which had been seized by Peter the Great. Upon the death of the infant sovereign of Persia, Nádir usurped the throne without any difficulty, the army being devoted to him and the people proud of his achievements.

In 1737 Nádír Sháh sent an embassy to the Mughal Court. With incredible imbecility Muhammad Sháh treated the overtures of the Persian with scorn and imprisoned the ambassadors. The result was a disaster to the Mughal Empire which shook it to its base, and destroyed forever the remaining power left to the dynasty of Bábar. Nádír lost no time in invading the country. His progress was practically unimpeded until he reached Kurnal, about sixty-five miles to the north of Delhi. Here the forces of the Mughal made a weak attempt to withstand the invader, but were ignominiously defeated, and fled, leaving the capital at the mercy of the enraged Persian.

The sack of Delhi and the massacre of the inhabitants is an event without parallel in all history. Neither age nor sex stayed the hand of the infuriated soldiery, and it is said by some native historians that from one hundred to one hundred and fifty thousand perished during that fearful day of carnage. In justice to Nádír it should be stated that, although he was unrelenting in his vengeance, there is every reason to believe that the lives of the inhabitants were in no jeopardy until they commenced an attack upon the Persians. Nádír remained in Delhi for fifty eight days, during which the city was leisurely but thoroughly plundered. The treasury was depleted and the palace laid bare, the celebrated Peacock Throne being part of the plunder secured from it ; the wealth and all the portable possessions of the nobles were

seized, and the heaviest possible contributions were exacted from the common people. The total value of the spoil carried away by the Persian monarch has been estimated in fabulous figures.<sup>1</sup> That it was enormous may be inferred from the fact that he allowed three months' bonus pay to every soldier in his army, and remitted a year's taxation throughout his empire.

The Persian invasion gave the *coup de grace* to the dying Mughal Empire, and opened the way for the extension of British dominion in India.

<sup>1</sup> In Mill's *History of British India*, the amount of booty secured by the Persians is estimated at thirty-two millions of pounds sterling.

## CHAPTER V.

### INDIA UNDER BRITISH RULE.

A CENTURY after the death of Tamerlane the Portuguese effected a footing in India, and were soon followed by the Dutch, French and English. The two first named never established an extensive settlement, but the British and their old-time Gallic enemies were for many years engaged in a keen struggle for supremacy.

In 1700 the former had important trading stations at Madras, at Calcutta, which was soon after made the chief seat of government, and at Bombay, the site of which city had been part of the dowry of the Infanta Catherine upon her marriage to Charles II., by whom it was sold to the East India Company in perpetuity.

By this time the Mughal Empire had been reduced to little more than a name by a process of attrition and disintegration, which had been in progress from the time of Aurangzeb. The Punjab, Oudh, Málwá, Sind, Múltán, Kashmir and Kábul were each governed by an independent chief. Bengal and Orissa acknowledged the sway of Alí Vardí Khán. Rohil-

khand had thrown off the Mughal yoke. The six provinces of the Deccan were under the control of the Nizám. The Maráthás had ever maintained their independence, and continued to do so until subdued by the English.

The declaration of war by France in 1744 marked the beginning of a contest in India which extended over a period of sixty years. In the battles which followed, few Europeans were engaged, the policy of the Company and of the French Association alike having been of a distinctly commercial character, with no view to the acquisition of territory. Moreover, neither country—and less than France, England, who was engaged in a world-wide strife—was in a position to afford any very considerable reinforcements to the colonies in India.

When Madras capitulated to the fleet under La Bourdonnais in 1746 the garrison consisted of a force of fewer than two hundred. Among the prisoners was Robert Clive, a writer in the employ of the Company, who a few years after laid aside the pen for the sword, and entered upon the brilliant career which was the principal factor in the foundation of the British Empire in the East.

Ten years later Siráj-ud-Daulá, in a fit of drunken insanity, perpetrated the foul crime associated with the "Black Hole of Calcutta." Colonel Clive was dispatched from Madras to avenge the outrage. The enterprise, which culminated in the battle of

Plassey, involved the English in a great many unforeseen difficulties, and entailed a long series of wars, which continued, with hardly a pacific interval, until every portion of the country had fallen under British control by treaty or annexation. The Maráthás, who had been accustomed to collect *chout* in the territory now ruled over by Mír Jafar, made a demand for the resumption of the payment. For the time being they were restrained by a fear of Clive, whose prestige had spread far and wide; but it was clear that they only bided a favorable opportunity to enforce their claim. The Great Mughal next made an effort, in which he was assisted by the French, to overthrow the ruler whom the English had set up in Bengal. An army was raised under the Sháhzáda, and marched to Patná, where Clive dispersed it without any difficulty. In truth, the Mughal was no longer a foe worth reckoning with. His throne, shaken to the base by the invasion of Nádir Sháh, had but recently been accelerated to its fall by a blow from the Afgháns, who were shortly to become once more the dominant power in Hindustán. Meanwhile the French had been very successful in their operations in the south. Several of the English trading-posts had been captured by them, and, but for the timely intervention of Clive, Madras would doubtless have fallen. Colonel Forde, in the Deccan, and Colonel Coote, in the Peninsula, retrieved these losses, and the latter, by defeating Lally at Wandewash, and



by the reduction of Pondicherrí, utterly destroyed the power of the French in the Karnátik. Count Lally, who was the ablest and most patriotic of the French commanders in the East, expired under the guillotine—a sacrifice to the clamor of a nation frenzied by the loss of its Indian possessions.

At this time the Afgháns were again in possession of the throne of the Mughals. They were soon opposed by the Maráthás, who had long had an eye on the prize. A series of engagements were fought, ending with the battle of Pánípat, than which perhaps there is no harder fought or more bloody contest in the history of the world. The Maráthás were defeated, with a loss, it is said, of two hundred thousand lives. But for this timely reverse, it is probable that the Maráthás would have made the course of English conquest even more difficult than it actually was.

In 1760 Clive resigned the position of Governor of Bengal and returned to England. Immediately afterward the newly-appointed Nawáb of Oudh, Shujá-ud-Daulá, began aggressive movements against the English. For three years his actions caused the government at Calcutta the most serious trouble and apprehension, until, in 1764, he was decisively beaten by Colonel Hector Munro at the important battle of Buxar.

The immediate result of this victory was to make the British the most dominant power in India. It

placed in their possession the territory of Oudh, and brought the Mughal kingdom under their control. During the absence of Clive a condition of gross misrule and extortion prevailed in the Company's territory, with the result that the natives were reduced to the utmost misery. To remedy this state of affairs Lord Clive was induced to return. Setting about the task with a stern will and an impartial mind, he quickly righted the situation, and effected measures looking to the prevention of a recurrence of the evils; indeed, this extraordinary man proved himself as able an administrator as he was a soldier. Returning finally to his native land, Clive experienced the ingratitude of a nation for whom he had accomplished more than any man then living. He sank into a state of despondency, and terminated his life by suicide, in his forty-ninth year.

During the stirring and dramatic scenes of English conquest one great man follows another in rapid succession upon the gorgeous stage of India. Warren Hastings, although of a character differing greatly from that of Clive, was no less a genius than his predecessor, and, like him, began his career as a clerk. Cold and calculating, but not mean and selfish, as Burke would have had his contemporaries believe, and only grasping for his country's sake, the character and career of Hastings find many parallels in those of the late Cecil Rhodes.

Under the governorship of Warren Hastings the

British dominions in India were conserved and largely extended. The most formidable opponent with whom he had to contend in this process was Haidar Alí, a Muhammadan adventurer, without birth or education, but of exceptional military ability, who had seized the kingdom of Mysore. The usurper was a man of barbarous instincts and of a cruel disposition. In 1780, with an army of thirty thousand men, he overran the Karnátik, wantonly destroying towns and villages, laying waste the land in his progress, and slaughtering the inhabitants without regard to age or sex. Two small bodies of European troops, separated and entirely unequal to the task of successfully opposing him, were the sole dependence of the British against Haidar's advance upon Madras. At this critical juncture Hastings committed one of the unlawful acts for which he was afterwards condemned—an act which, like others of a similar character, was prompted by the exigency of the occasion and justified by the outcome. He superseded the timid and incapable Council of Madras, and took upon himself the direction of affairs. The veteran Sir Eyre Coote was promptly dispatched to the scene, with a small force ; but what was lacking in numbers was made up for in the capacity and prestige of the commander. Check after check was given to Haidar Alí, culminating, after a brilliant tactical campaign, in the battle of Cuddalore, where the forces of the Muhammadan chieftain were driven from the field in disorderly rout.

Haidar Alí died in 1782, and was succeeded by his son Tipú Sultán. The latter soon engaged in an aggressive war against the English. The enterprise proved costly, for in 1786 he was glad to secure peace at the cost of half his kingdom and three and a half millions pounds sterling. After negotiations and agreements looking toward peace, and some minor hostilities, the aggressions of the Maráthás left the English with no alternative but a serious declaration of war. What is known as the First Maráthá War lasted from 1779 to 1782. By this time the Maráthás had recovered from the disaster of Pánípat, and their subjugation presented a formidable task to the English. Colonel Goddard entered Gujarát and gained possession of a considerable territory belonging to the Peshwá. The British force, however, was too small for the work assigned to it, and, becoming surrounded by the armies of Holkar and Sindhia, was in imminent danger of annihilation, when Hastings, by one of the daring strokes of strategy which displayed his genius, saved the situation. A body of sepoy, numbering less than twenty-five hundred, with a few guns, under the command of Captain Popham, was hurried through Hindustán toward Málwá. This able officer excited universal admiration by the energy with which his operations were undertaken and the success which attended them. The capture of Gwalior, one of the strongest fortresses in Hindustán, was as brilliant an achievement as any in the annals of India. Sindhia,

threatened with the loss of his dominion, returned to Málwá in haste, and thus Goddard was relieved from his perilous position. The Mahádají Sindhia entered into a treaty with the English, and this incident had an important bearing upon later events. Subsequently the Maráthás joined Haidar Alí in his conflict with the English, but upon the death of the latter a treaty was concluded with the Peshwá, by the terms of which each party was bound to withhold aid from the enemies of the other. The ratification of this treaty by the various Maráthá chiefs was mainly due to the influence of Sindhia.

In 1778 the conflict between France and England had been renewed in the Peninsula. The former were by this time much too weak to withstand the growing power of the latter, and Pondicherrí and Mahé once again changed hands.

In 1785 the government of Hastings was brought to a close by his resignation of a position rendered untenable by the dissensions in the Council and the severe strictures of the Directors upon his conduct. Despite the indisputable faults of his administration, the services of Hastings were such as to have met with approbation and reward at the hands of his masters, but the East India Company had been subjected to severely adverse criticism in Parliament and in the public press, and Hastings became a convenient fender for the popular censure. The story of his life and ruin are graphically recounted by Macaulay.

At this time the four principal powers in India were the British, the Maráthás, Tipú and the Nizám. United, the Maráthás would have proved more formidable than any foe the English had encountered in the East; but the nation was composed of a number of practically independent principalities, the chiefs of which could seldom be brought to adopt any concerted action. Of the states which acknowledged the suzerainty of the Peshwá, Gwalior was the most powerful and its prince the most ambitious.

Taking advantage of the chaotic condition of affairs in the Mughal kingdom, the Mahájadí had contrived to establish himself at Delhi as the "deputy of the Peshwá," although in reality he was the supreme authority and the Great Mughal but a puppet in his hands. This usurpation of power on the part of Sindhia was only possible with the consent of the English, who, having been well served by the Maráthá in the past, and hoping to find in him a useful ally in the future, interposed no barrier to the consummation of his deep-laid plans, which contemplated the creation of a new empire out of the decayed remains of the Mughal power.

In 1798 the Earl of Mornington came out to India as Governor-General. He was a man of remarkable talents, which have, however, been thrown into the shade by the great achievements of his younger brother, who afterwards became the famous Duke of Wellington.

The situation of the English in India at this time forced them to appreciate the observation of a French writer that, "in the light of precaution, all conquest must be ineffectual unless it can be universal, since the increasing circle of occupation must be involved in a larger sphere of hostility." The instructions of the Company to its representatives in India contain repeated and unequivocal declarations of its disinclination to acquire territory other than mere trading-posts, and its objection to the expense of maintaining a large military force. In 1716 the chief executives at Calcutta, Bombay and Madras are officially informed that, "as our business is trade, it is not politic for us to be encumbered with much territory." A few years later the Governor of Bombay is urged to "Remember that we are not fond of much territory." The Directors protested vigorously against Clive's acquisitions and his interference in native quarrels, which promised to lead to further conquests. "Your boundary," they wrote to him, "is the Carumnassa ! Do not go beyond the Carumnassa ! Leave the Maráthás to fight the Afgháns and the Nizám to fight the Maráthás, and devote all your attention to revenue and trade." But the retention of the British possessions precluded the possibility of following these injunctions, and the difficulties which Clive saw in a passive policy were greatly enhanced in the times of his successors.

The first act of the Earl of Mornington's adminis-

tration was a declaration of war against Tipú Sultán, who had entered into an aggressive alliance with the French. Colonel Arthur Wellesley was sent into Mysore at the head of a force which was reinforced by a contingent of the Nizám's troops. Tipú was completely defeated, and his famous stronghold at Seringapatam carried by storm. The son of Haidar Alí was found among the slain.

A part of the conquered territory was formed into a Hindu kingdom, and the balance partitioned among the English, the Nizám and the Peshwá.

The peace of southern India demanded repressive measures, and the Governor-General, who had been created Marquis of Wellesley on account of the Mysore campaign, adopted the somewhat autocratic remedy of establishing British control over Tanjore and the Karnátik. It was agreed that the reigning dynasties should not be disturbed in their possessions, but the administration of their affairs was transferred to the Company.

Finding that his efforts to preserve peace by the establishment of a balance of power among the native states were futile, Lord Wellesley conceived a sweeping measure of political reform, which contemplated the control by the British of the international polity of each independent kingdom or principality. The chiefs of these were to maintain forces officered by appointees of the Company, and to guarantee the expenses of these military establishments by the



cession of certain territories ; the lesser were to pay tribute to the suzerain power. One and all were to bind themselves not to enter into any war, nor negotiations with any other state, unless with the consent of the paramount authority. On its part, the Government of the Company was pledged to protect each state against foreign aggression of every sort, and to secure its internal peace.

The Nizám of Haidarábád embraced the proposal with alacrity, and was followed by many of the minor independencies ; but the Peshwá and the Maráthá chiefs held out against all persuasion. The former, however, became shortly afterwards involved in trouble with Holkar, who marched an army to Poona, and defeated the combined forces of the Peshwá and Sindhia. In this extremity the chief of the Maráthá Empire was glad to save his throne at the cost of acknowledging the British suzerainty. His action, however, had no influence upon the powerful chiefs, Sindhia, Holkar and Bhonsla, and it was evident that the treaty, instead of tending to peace, must inevitably result in war. Indeed at this time the Maráthás were the only obstacle between the English and universal dominion over India, and the Government realized the necessity of settling the question of supremacy once for all. General Lake, in Bengal, and Colonel Wellesley, in the Deccan, made preparations for the impending struggle. The second Maráthá war broke out in 1803. In the

south the youthful Colonel Wellesley conducted a brilliant campaign. The battle of Assaye was fought with four thousand men against the combined forces of Sindhia and Bhonsla, numbering fifty thousand. The victory fell to the handful of Europeans, and was earned by a series of magnificent charges, which left one-third of the force upon the field.

Tennyson, in his "Ode on the Death of the Duke of Wellington," refers to it thus :

"This is he that far away  
Against the myriads of Assaye  
Clash'd with a fiery few and won."

This decisive action was followed by minor repulses in rapid succession, until at the end of the year Sindhia and his ally were glad to sue for peace.

In the meanwhile Lake, in the north, had been no less successful. His chief opponents were the French troops in the pay of the Maráthás. These were defeated at the capture of the fortress of Alíghar, and again in the defence of Delhi, where the blind and aged Sháh Alam, a pitiable representative of the dynasty which included Akbar and Aurangzeb, was glad to place himself under the protection of the British, by whom he was installed in the palace and secured in a liberal pension.

Continuing his operations in Hindustán, General Lake captured Agra, and defeated a French army at

Laswári. This engagement dealt the final blow to the French influence in India.

It only remained to reduce Holkar to submission, in order to complete Lord Wellesley's political scheme for the government of the country. This difficulty was upon the point of removal, and universal peace, for a time at least, appeared to be in sight, when the course of events was diverted by the home authorities. Lord Cornwallis superseded the Marquis of Wellesley, with instructions to adopt an entirely different policy from that of his predecessor.

The high order of statesmanship displayed by the Marquis of Wellesley entitles him to rank with Clive and Hastings as one of a pre-eminent trio among the illustrious names connected with the foundation and growth of the Indian Empire. His policy, which looked beyond the narrow scope of a trading corporation to the prestige and welfare of the British nation, was doubtless in advance of the time, and could not have been expected to excite the approval of his commercial masters. To him is due the credit for the inception of the Indian Civil Service as it exists to-day. He established a training college in Calcutta, which became the parent of Haileybury. His recruits, unlike the book-keepers and traders of preceding generations, were schooled in political economy, the history and languages of India, as well as civil, military and international law. Thus he formed a corps of political officers whose aspirations and energies

were directed towards the advancement of British interests upon a broader plane than that contemplated by any of his predecessors or immediate successors.

By this time the Directors of the East India Company had become thoroughly alarmed at the rapid growth and extension of their dominions, and the corresponding reduction in the profits of the corporation. They could not be brought to understand that, for the greater part, the native powers were but mushroom principalities, which had sprung out of the anarchy and chaos of the preceding fifty years; that their rulers needed the same checks and training as did the old feudal kings and barons of Europe, and that only by reducing them to the condition of feudatories could peace be assured to India. Lord Cornwallis accordingly set about reversing the acts of his predecessor, and there is no doubt but that the country would soon have been in a state of turmoil and lawlessness had not death prevented the consummation of the Governor-General's plans.

Under Sir George Barlow and Lord Minto the policy of non-intervention in native affairs, which had been initiated by Lord Cornwallis, was continued, but with a sufficient degree of caution to prevent immediate disastrous results.

In 1813 the Marquis of Hastings became the Governor-General of India. Although he came out imbued with a strong aversion to the policy of acquisition and control, he was very soon converted to

the views of Lord Wellesley, and, despite his instructions to the contrary, steered his course in the direction followed by that statesman.

Lord Hastings soon engaged in a war in the north which had for its result the reduction of the Gúrkhas, who, like the Sikhs, afterward became the most reliable and valuable allies of the English. In the south a successful war was waged against the Pindaris, who, by their atrocities, had excited the indignation of the civilized world.

The intrigues of the Maráthá chiefs, and the succor which they had for some time past surreptitiously afforded to the enemies of the British, culminated in 1817 in open rupture. The war was precipitated by the attack upon the British post at Kírki. A few days later the battle of Sitábuldi was fought. This engagement is notable in the annals of India as the first of consequence in which the troops of the English were composed entirely of sepoy, and it opened the eyes of the Government to the possible effectiveness of native soldiers when led by English officers. At Sitábuldi no more than fourteen hundred sepoy, three troops of Bengal cavalry and four six-pounders, were opposed to the Maráthá force of eighteen thousand, including some of the best soldiers in the Deccan, and thirty guns. The struggle was hotly sustained from daylight of one day until noon of the next. More than once the defenders were upon the verge of destruction, but the tide of victory was finally

turned in their favor by a brilliant charge of the cavalry under Captain Fitzgerald, which, like Sir Colin Campbell at Inkerman, he undertook upon his own responsibility, and despite the protests of his commander.

Holkar next attacked the English, and met with a decisive defeat, which brought the active opposition of the Maráthás to a close. Lord Hastings wisely determined that the abolition of the Peshwá, the hereditary head of the Maráthá confederation, would be conducive to peace by reducing the chances of future coalitions. Báji Ráo was accordingly deposed, but, with the accustomed generosity of the Government in similar affairs, was allowed a pension of eighty thousand pounds a year for life. Holkar's kingdom was restored to him, on his giving pledges for future good behavior, and treaties were made with the other Maráthá chieftains.

The administration of Lord Hastings, supplementing and completing as it did the policy of Lord Wellesley, was successful in the highest degree, and the wisdom of it was frequently illustrated in the current of after history. Contrary to the opinion, entertained up to this time, that the safety of the English was dependent upon the ignorance of the natives, Lord Hastings believed that the ultimate welfare of both would be subserved by the education of the latter, and, what is of more importance, he had the courage, in the face of general disapproval, to put

his ideas into practice by the establishment of schools and journals for the enlightenment of the native population. In this, as in other measures, Lord Hastings was in advance of his generation, and like his prototype, Lord Wellesley, failed of appreciation in his own time.

Lord Amherst succeeded to the Governor-Generalship of India in 1823. His administration is chiefly notable for the conflict with Burma. Difficulties with the Burmese had commenced before the term of Lord Wellesley in India, but it was not until their conquests in Assam and Munipur, and their threatened invasion of Bengal, that the British were forced to take active measures for their repression. In 1824 an expedition was sent into Burma. Two years later a treaty was concluded, by the terms of which the territories of Assam, Arakan and Tenasserim were ceded to the conquerors and a money indemnity paid.

The administration of Lord William Bentinck, which extended over the period from 1828 to 1835, was a comparatively peaceful one. In fact, India had emerged from the long centuries of war and misrule which had retarded her progress and had sunk her people in misery, and was entering upon an era of peace, prosperity and enlightenment.

Lord Bentinck accomplished many political and social reforms of the greatest importance. He remodeled the judicial system, and effected improvements in the methods of land tenure. He checked

extravagance in the civil and military offices, and employed natives extensively in the public service. He caused an abatement of thagi and abolished sati. His administration was chiefly notable for the measures which were taken for the betterment of the masses.

In 1838 Dost Muhammad Khán, the Amír of Afghánistán, furnished the British with a *casus belli* by receiving a Russian mission at Kábul, in violation of treaty. Lord Auckland declared war in 1838. The events which followed constitute one of the most thrilling chapters in the story of the Indian Empire, and must be familiar to all students of Oriental history. The deposition of Dost Muhammad and the elevation of Sháh Shujá; the heroic defence of Jalálábád by Sir Robert Sale; the treacherous murder of Macnaghten; the retreat from Kábul, and the annihilation of a force of four thousand troops and twelve thousand camp-followers, of whom but one solitary individual survived to tell the tale of horror—these were the most prominent features of the first Afghán expedition.

The task of relieving Sale's garrison, pent up in Jalálábád, and of avenging the murder of the British envoy, and punishing the treachery of the Patháns, called for the immediate attention of Lord Ellenborough upon his arrival, as Governor-General, at Calcutta in 1842.

The conduct of the campaign was entrusted to



General Pollock, and he brought it to a successful close in the course of the year. It was a bloody conflict, signalized by the commission of barbarities upon both sides ; but in extenuation of the British excesses it should be remembered that their foes had perpetrated some of the foulest deeds of treachery the world has ever witnessed.

Meanwhile the Sikhs, whose independence had been respected by the British Government, had grown to be a formidable power—much more formidable, indeed, than the authorities at Calcutta had any idea of, until they came into conflict with it. The Sikh army numbered at least one hundred thousand, and was made up of fighting men of a stamp who had no equal, save for the Gúrkhas, among the natives of India.

## CHAPTER VI.

### INDIA UNDER BRITISH RULE.

THE prosperity of the Sikhs was coincident with the growth of a spirit of aggression. Under Ranjít Singh the nation had been carefully steered clear of a collision with the English ; but after the death of that astute chief, in 1839, the administration of the Punjab fell into less capable hands.

Towards the end of the year 1845, the Sikh army of the Khálsá crossed the Sutlej and invaded British territory. This act of fatuous recklessness was without warrant or provocation. The British were unprepared for the hostile movement, and the Sikhs might have met with considerable success but for dissensions and treachery among their leaders. As it was, a number of stubbornly contested engagements took place, leading up to the memorable battle of Sabraon, the hardest fought in the history of the British conquest of India. The Sikhs lost eight thousand men, and the British not less than one-fourth of that number. The victory by the English terminated the first Sikh war, and enabled Lord Hardinge to annex the Jálándhar Doáb, and to extend the British frontier

from the Sutlej to the Rávi. The peace thus brought about was of short duration. In 1848 Lord Dalhousie, then Governor-General, was forced by the treachery of the Sikhs, and the wanton murder of some British officers, to declare war. The spirit with which he entered upon this enterprise may be gauged by a characteristic statement uttered by him in a public speech : "Unwarned by precedent, uninfluenced by example, the Sikh nation has called for war, and on my word, sirs, they shall have it with a vengeance."

In the early operations the British met with reverses. Major George Lawrence, one of the three brothers whose services to their country in India will never be forgotten, was obliged to give up Pesháwar to the Afgháns, who had thrown their strength into the struggle on the side of the Sikhs. In a similar manner Captain Herbert, at Attock, was forced to capitulate.

In November, 1848, Lord Gough fought an indecisive action with Sher Singh, the Sikh leader, at Rám Nagar, and two months later met him again upon the field of Chilianwála. This was the most bloody encounter in the history of British India. Each side claimed the victory, which at best was a drawn battle. The English lost twenty-four hundred men, and the Sikhs took up a position in the neighborhood of the field.

The course of affairs was so nearly disastrous as to cause consternation and alarm in India and England.

Sir Charles Napier was hastily dispatched to supersede Lord Gough as commander-in-chief, but before he could reach the scene of action the latter had retrieved his prestige by the great victory over the Sikhs at Gujarát. This battle sealed the fate of the Punjab and terminated the aspirations of the Sikhs forever. The entire country was annexed and immediately placed under an admirable administration. The young Maharájá Dhulíp Singh received a life annuity of fifty thousand pounds a year. He made his home in England, where his son holds a commission in the army.

Under Lord Dalhousie the moral and material progress of the country was accelerated. In the Punjab, which had never before been under British control, he had a free hand and a maiden field for the exercise of his talents. He reduced the taxes on land to less than one-fourth the amount which had been exacted by the native rulers. Transit duties on merchandise and personal property, which had been heavy, he abolished entirely. Vigorous measures were adopted for the suppression of thagi, dacoity, slavery and infanticide. Roads, canals and systems of irrigation were constructed, and, in a word, "within seven years of the battle of Gujarát the Punjab presented more traces of British civilization and dominion than any other province in British India."

The policy of improvement which proved so bene-

ficial to the Punjab was applied by Lord Dalhousie, though less extensively, for lack of means, to the British territory in Burma.

Lord Dalhousie's last administrative act was the much-criticised annexation of Oudh. Whatever may be the strictly legal aspect of the affair, there can be no question about the fact that the people of the country benefited immensely by the change from chronic anarchy to a condition of law and order.

The country had been conquered by the English in 1764, but was restored to the Nawáb by Clive. From that time Oudh was a source of anxiety and concern to each successive Governor-General ; not on account of any fear of aggression from that quarter, for in that respect it was less troublesome than any other province, but because of the knowledge that in no State in India was the administration so corrupt and tyrannical, and the state of the masses so utterly abject and miserable. In 1851 the British Resident reported the people downtrodden, plundered and maltreated by the soldiery and the tahukdars, without any semblance of protection or redress. The former, who composed the standing army of seventy thousand, were permitted to recoup themselves for constant arrears of pay by levying unlawful contributions upon the inhabitants. The latter, between whom the land was parceled out in holdings of various extent, lived in fortresses and maintained bands of brigands in their pay, while they preyed upon the surrounding

country at will or carried on armed conflicts among themselves. The system of government, if such it could be called, was corrupt to the core. Every office was bought, and each office-holder was allowed to compensate himself, as best he might, for lack of salary, with the result that the positions which offered the greatest opportunities for oppression and extortion were the most sought, and brought the highest prices. Meanwhile the king, who lived a life of profligate ease and indifference, was secured in the peaceful possession of his estate by the British Government, which was bound by agreement to protect him from foreign aggression or interference.

Lord Dalhousie, while fully persuaded that the condition of things in Oudh demanded drastic remedial measures, was inclined, in view of the past consistent loyalty of the royal family, to deal with the king as leniently as possible. He proposed to leave him in possession of his throne, but to transfer the administration of his dominions to the British on a plan similar to that which had been adopted with some of the other native States. In this project he was, however, thwarted by the Directors, who, contrary to their previous policy, insisted upon the annexation of the kingdom. In 1856 the transfer was effected. The king was granted an enormous pension and removed to Calcutta, where he occupied a palace in the suburbs and maintained a small armed force for display. A system of government similar to

that which had worked with success in the Punjab was introduced, and Sir Henry Lawrence as Commissioner assumed the head of affairs.

At this time the British dominions in India rested in perfect tranquillity. When Lord Canning took his seat as the executive chief, in succession to Lord Dalhousie, there was nothing in the political or social condition of the country to portend, or even raise a suspicion of, the fierce whirlwind which was so soon to sweep over Hindustán.

The causes which led to the Indian Mutiny have never been thoroughly understood, if indeed they have been entirely known. They were too many, and too complex in character, to be clearly defined or estimated as to their relative importance.

At the beginning of the year 1857 the native portion of the British army, in Bengal alone, numbered one hundred and fifty thousand men, distributed between seventy-four regiments of infantry, eleven of cavalry, four troops of horse artillery and two battalions of field artillery. This large armament was further augmented by irregulars to the extent of twenty-three regiments of cavalry, seven battalions of Sikh infantry and some twenty other corps of various arms. The European force consisted of fifteen Queen's regiments, two of which were cavalry, three brigades of horse, and two battalions of foot, artillery. This force was distributed over an expanse of territory extending from Assam to Afghánistán, and from

the Himálayas to the Vindhya. The native troops had been disciplined and well trained in the use of arms, and had often proved themselves courageous and loyal under trying circumstances, but they were "the most credulous and excitable soldiery in the world."

There was a story current in Hindustán of an old-time prophecy to the effect that the rule of the Company would cease one hundred years from the battle of Plassey, which indeed it did in the year following. About this time there were evidences of a widespread conspiracy of some sort, which had its manifestation in the mysterious distribution of chupaties or cakes throughout the towns and villages of northern India. It was an ancient method of secret communication which always portended an event of great importance; but, although some of the most experienced of the Company's servants saw a sinister significance in this swiftly-constructed chain of signals, the Government treated their warnings with indifference. At the same time a number of holy men of the Muhammadan and of the Hindu faiths were rapidly traveling from point to point, preaching with unusual zeal, and exciting the fanaticism of their hearers to the highest pitch. This circumstance also escaped the notice of the authorities, or was unheeded by them. Early in 1857 the Enfield rifle was issued to the native troops, and with it a new cartridge, which afforded the disaffected spirits an opportunity for playing upon the religious



feelings of the sepoys. It was rumored that the lubricant of the new cartridges was prepared from the fat of cows and pigs, the one being abhorrent to the Hindus and the other to the Muhammadans. The story spread with the mysterious rapidity of news in the East, and, taken in conjunction with the preceding events, was sufficient to convince the troops of the Bengal army that the British were engaged in a deliberate attempt to violate their religion and Christianize the country. When we consider that forcible conversion had not been uncommon in the times of former rulers, it is less difficult to understand the credulity of the native soldiers upon this occasion. Mutinies broke out in the regiments stationed at Barrackpur, Berhampur and Lucknow, but were promptly suppressed, while at other points incendiary fires, mutterings of discontent and indications of arising panic presaged the impending storm. At length it burst in a quarter so distant from the scene of the first disaffection as to indicate too plainly the extent of the spirit of mutiny.

On Sunday, May 10th, 1857, the native troops at Meerut broke out in open revolt. Meerut, the largest military station in India at the time, is situated about forty miles from Delhi. The cantonments contained two regiments of sepoy infantry and one of sowars, and a European force consisting of a battalion of infantry, a regiment of cavalry, two troops of horse artillery and a field battery. The British corps were

sufficient to have subdued the mutineers with ease, but the general in command of the post was aged, and unfit to cope with the situation. There was an absence of intelligent direction in the movement of the European troops, and so great delay in bringing them into action, that the mutinous regiments were allowed to effect a jail delivery, to set fire to the cantonments in several places, murder a number of officers and civilians, and depart on the road to Delhi without encountering any resistance. Even then it would have been no difficult task for General Hewitt, with the force at his command, to have overtaken and annihilated the fugitives. Prompt and decisive action would have checked, if it had not prevented, the spread of the mutiny, to the danger of which the Government was now fully alive. But there was no pursuit, no action of any kind, save a warning over the wires to Delhi that the mutineers were on their way to the imperial city, bent upon proclaiming the decrepit descendant of the Mughals Emperor of Hindustán.

Delhi was garrisoned by three regiments of sepoy and a battery of native artillery. Save for the officers of these corps there were no European soldiers in the place. Brigadier Graves, ably supported by his subordinates, did all that was possible to protect the city, but the companies on guard at the gates, after shooting their officers, went over to the insurgents, whose entrance was further facilitated

by the king opening a passage through the palace. Europeans were murdered in every direction, and by nightfall the city was lost and the surviving English in disorderly flight. However, that disastrous Monday witnessed one of those deeds of splendid heroism which light the dark pages of the history of the Sepoy Rebellion. The magazine, situated in the centre of the city, was held by Lieutenant Willoughby, two other officers and six conductors. These devoted few held out through the long day, confidently expecting, as did every one else with good reason, the arrival of succor from Meerut. Assault after assault was repulsed with grape and shrapnel. As hour followed hour in disappointing succession, and the ammunition began to run low, it became evident to the little garrison that they could look for no help from without. Then their commander determined to secure victory even at the expense of death. He ordered a train to be laid to the magazine, and Conductor Scully stood by to fire it. The guns were served to the last with cool precision and effect, until the ammunition was exhausted. The explosion was calmly timed to the fraction of a minute. The rebels were allowed to swarm into the inclosure from every side. Then Willoughby gave the signal ; the powder was touched off, and with a tremendous roar and upheaval the magazine went into the air, hurling upward the faithful band of Europeans, but with them fifteen hundred of the mutinous soldiery. Strange to say,

Willoughby and three others survived the explosion, which destroyed over a thousand souls. Maimed and scorched, they made their escape, but the gallant officer died from the effects of his injuries a few weeks afterwards.

The gravity of the uprising was now glaringly patent, and Lord Canning took extensive, if somewhat tardy, measures to withstand it. European troops were telegraphed for from every available point, and the entire machinery of the Government was directed toward the one end of suppressing an upheaval which seriously threatened the British dominion in India.

The coup which the mutineers effected at Delhi acted like a lighted brand in the midst of inflammable material. From every direction rebel sepoys poured into the city. Generally they were in possession of their arms and sometimes brought big guns with them. In most cases the revolting regiments murdered their officers, burnt the cantonments and plundered the treasury before repairing to the standard, which Bahádur Sháh, not without misgivings, had raised at the instigation of his favorite wife.

At Lucknow Sir Henry Lawrence had been engaged in active preparations for an outbreak since the 3d of May, on which date the conduct of a regiment of Oudh irregulars necessitated their disbandment. The Residency was an extensive walled inclosure, which, in addition to the Executive Mansion, contained a number

of smaller buildings. On one side was the city, occupied by a hostile population ; on the other the river Gúmti, and beyond it the sepoy cantonments. The native force at Lucknow numbered thirty-five hundred, a few—a very few—of whom remained true to their colors, while the sole European regiment was no more than five hundred and seventy strong. On the 30th of May the sepoys attempted to rush the bridges which connected the cantonments with the city, but met with such a warm reception from the force under the Commissioner that they dispersed and fled to Delhi.

Cawnpur was in even a more defenceless state than Lucknow. While its native contingent was as numerous as that at the latter point, the European soldiers consisted of only sixty artillerymen and two small detachments, which had been sent from Lucknow and Benares. At Cawnpur the command was held by the veteran Sir Hugh Wheeler, who, although almost seventy years of age, displayed a remarkable degree of energy and prudence throughout the defence. Some old disused barracks appeared to offer the most promising refuge. In addition to the families of the officers, the defence was embarrassed by the presence of a number of other non-combatants.

At this time there was living in a semi-royal state at Bithúr, a few miles from Cawnpur, one Dhundu Punt, better known as Náná Sáhib. This man, the son of a poor Konkani Bráhmaṇ, had been adopted

by Báji Ráo, the ex-Peshwá, after his deposition from the head of the Maráthás. Upon the death of his patron, the Náná made a claim for the continuance to himself of the pension of eighty thousand pounds which the former had received from the British Government—a claim which was not allowed. The Náná, who had inherited the estate of Bithúr, together with half a million pounds sterling from Báji Ráo, appeared to accept the unfavorable decision of the Company with equanimity, and thereafter continued to profess the most hearty friendship for the Europeans, whom he entertained frequently and in sumptuous fashion at Bithúr. Subsequent events would indicate that this show of amiability covered a feeling of resentful hatred, for the long catalogue of atrocities perpetrated during the Mutiny contains no fouler deeds than those attributable to this Maráthá princeling.

When the outbreak occurred at Cawnpur the Náná assumed the command of the mutineers. For nineteen days and nights the doomed garrison held out against an almost incessant fire and frequent assaults, despite the intense heat of the Indian midsummer, despite sickness and insufficient food. At length, sheer starvation, and the presence of a number of helpless women and children, forced the defenders to accept the terms of capitulation offered by the Náná. It was agreed that the English should abandon the entrenchment, with the guns and treasure; that they

should have safe conduct to the river, and that boats should be provided to take them down to Allahábád. On the 27th of June four hundred and fifty persons, the greater part of whom were non-combatants, women and children, sick and wounded, marched to the river bank, and were crowded on board of forty budgerows. No sooner was the embarkation completed, than the native rowers abandoned the boats, in some cases first setting them on fire. Then from both banks broke forth volleys of musketry. Several of the men jumped into the river, preferring the chance of death in the maws of the crocodile to the certainty of it at the hands of the merciless wretches ashore. Of the whole number of Europeans, but four escaped to tell the story of villainous treachery. The fate of those who survived the ambushade was even more horrible than that of the unfortunates who perished in the attack upon the boats. When the musketry fire ceased, about half the fugitives were found to be alive, and were dragged ashore. The men were separated from their companions and immediately shot, while the women and children were confined, to await the pleasure of Náná Sáhib. On the 15th of July, after a defeat of his troops by Havelock, the Náná ordered the slaughter of the two hundred and five women and children. The helpless victims were remorselessly butchered, and their bodies thrown, while yet many of them lived, into a neighboring well.

The following day Havelock entered Cawnpur,

but the rebels had fled. The small force under General Havelock had been so greatly reduced by fighting and sickness that it was utterly inadequate to the task of opening the way to Lucknow, and the prosecution of that project was necessarily postponed.

Meanwhile, although the condition of affairs at Lucknow, Cawnpur and other stations, excited the keenest apprehension, interest and endeavor were mainly centred upon the seat of rebellion. The tardiness of transport in the absence of railroads, the necessity of contesting the road, and the difficulty of assembling a sufficient force, left Delhi in the hands of the rebels for well nigh four months. On the 14th of September, after a protracted siege, which was marked by a number of fierce engagements without the walls, the British effected an entrance to the city. Six days of desperate street fighting ensued, when the ancient capital of the Mughals again fell into the hands of the English. The infatuated king was tried and condemned to death, but this sentence was commuted to transportation. Five years later he died in Rangoon.

On the 20th of September, while the British troops were storming the palace at Delhi, Havelock crossed the Ganges, at the head of twenty-five hundred men, and commenced the memorable movement which resulted in the relief of Lucknow. On the 21st he defeated a large body of the enemy, and captured their guns; on the 23d he fought the engagement of



the Alumbagh; on the 25th he cut his way through the streets of Lucknow, and entered the British entrenchments in the evening of the same day. What is known as the "Relief of Lucknow" was in reality no more than a reinforcement; for, although Havelock's action insured the safety of the post, the combined force was not sufficient to raise the siege, which was maintained during a further period of sixty days. For four long months the little garrison at the Residency had been completely shut off from the outer world. No news reached them save bazaar rumors, which took the form of extravagant tales of British disaster. The history of the world contains no story of more heroic defence than this. On the 4th of July Sir Henry Lawrence had been killed by the bursting of a shell in the room where he lay already wounded. At the beginning of the siege he had said, "We will never surrender;" and with his dying breath he repeated, "Never surrender!"

Meanwhile reinforcements were arriving from England, which enabled the British to turn the tide, and before the close of the year 1858, after the brilliant campaigns of Sir Colin Campbell and Sir Hugh Rose, the Sepoy Rebellion was finally suppressed.

This dark episode in the history of British India is relieved by the remembrance of the loyalty of many of the native princes and people, notably the Sikhs and Gúrkhas. The Punjab, with the experience of good government and a lively recollection of former

oppression, stood staunch, and was the mainstay of the British in the hour of their most critical need.

On the first day of November, 1858, the government of India was transferred from the East India Company to the Crown, in a proclamation which assured the people that the British Government contemplated no interference with their caste or religion, and which granted an amnesty to all rebels, with the exception of those who had been directly implicated in the murders of Europeans.

Under the imperial rule India has been free from any serious internal disturbances, although more than one border war has occurred in recent years. On these occasions, as well as in campaigns abroad, the native troops have performed valuable services, and their loyalty has never been in question since "the year of the great madness."

## CHAPTER VII.

### INDIA AT THE PRESENT DAY.

SOME idea of the extent and complexity of the machinery by means of which British India is governed, will be suggested by a consideration of the diverse character of its component parts, the immensity of its population, composed of many races, with different languages and varying customs. It is the largest political organization in the world, and one which in many particulars is unique. It is perhaps as well adapted to its purposes as human ingenuity could make it, and it is difficult to conceive of any system which would better conduce to the general welfare of the people and the prosperity of the country.

The constitution of the Indian Government is determined by the British Parliament. The imperial policy is controlled by the Secretary of State for India in the British Cabinet, while local administration is decentralized as much as possible.

The general conduct of affairs is in the hands of the Viceroy, who is aided by the advice of his Council, which, however, he may disregard, although,

as a matter of fact, he seldom, if ever, assumes so grave a responsibility. From the Viceroy orders issue to the heads of the various provincial governments—to wit: the governors of the Presidencies of Bombay and Madras; the lieutenant-governors of the Presidency of Bengal and the provinces of the Punjab and the Northwest, and the chief-commissioners of the Central Provinces, and of Assam and Burma. Each of these divisions is subdivided into a number of commissionerships, for the local administration of which district officers are responsible. There is a chain of judicial authorities, ranging from the judges of the High Court to the local magistrates. While the judiciary are appointed by the Government, the courts are entirely independent of the Executive authority. The Supreme Legislative Council, of which the Viceroy is president, makes laws affecting the Empire as a whole, while the provinces have also similar bodies, by whom laws of local application are framed. These councils each contain an elective element composed chiefly of natives, the remainder of the members being made up of nominees of the Executive. The system involves an admirable arrangement of check and counter check. It would be impossible for the Viceroy to effect the passage of a law which was opposed to public opinion as voiced by a majority of the Legislative Council. On the other hand, as he and the Secretary of State have each a power of veto, no law can go into effect without their approval.

The financial administration is centred in the Minister of Finance, who is a member of the Executive Council, and is represented in each of the provinces by an accountant-general. The strictly local finance, however, is administered independently by each provincial government.

The Post Office Department has ramifications, including the smallest villages, and the telegraphic system is almost as extensive. The Department of Forestry has no superior anywhere. There are Departments of Education, Public Works and Railways, and a medical establishment which is served mainly by educated natives.

This vast mechanism extends from the seat of government in Calcutta to the remotest village in the Empire—from the Viceroy to the humblest coolie.

The Indian Civil Service is without equal in the world. The members of it are selected by competitive examination of the severest kind, and the morale and qualifications of the corps are of the highest order. It is from this body that all the most important positions are filled, while the vast number of subordinate offices are held by natives.

The Indian army numbers about two hundred and twenty thousand, one-third of which is British troops. In addition to the regular establishment, there are about sixty thousand reserves and volunteers, trained by English officers. The British battalions are drawn from England for temporary service, and are kept up

to full strength by drafts from their home depots. The native army is kept up entirely by voluntary enlistments. British troops hold all the important strategic positions, and the artillery arm of the service is furnished exclusively by them.

If no more could be said than that the present government of India was better than any which had preceded it, little credit would accrue to its rulers on that account; but it is probable that, considering the nature of the task and the difficulties encountered in its accomplishment, the administration of the British in recent times has been as effective for good as was possible.

It has established order, and has secured all classes in the peaceful possession of personal property, and in the positive enjoyment of personal rights. The peasant no longer fears oppression by the zamíndár, and the ráyat is no longer burdened with excessive taxation. The byways of the *mofussil* are as safe as the streets of the city. Thagi has been stamped out and dacoity suppressed. The permanent value thus created in land is enhanced by a perfect system of registration, which affords a reliable test of the validity of titles. Every holding has been surveyed and its boundaries clearly defined, so that disputes are of rare occurrence and easy of decision, and a basis is afforded for an equitable distribution of taxes.

In the matter of religion the Government has main-

tained a strict neutrality, while protecting each sect against any outrage or annoyance at the hands of another. In the treatment of Christian missions it has not deviated from its policy of scrupulous impartiality; they enjoy the same freedom which is assured to other religions, but no more than that.

Without exercising any interference in the management of religious institutions, the Government has continued to them all endowments made by former native rulers, and has respected their titles to property emanating from the same sources.

While countenancing local customs, in so far as they are consistent with Christian civilization, it has prohibited infanticide, self-immolation by widows and human sacrifices.

The splendid code of laws by which India is governed has been framed with a constant regard for the rights, the needs and the happiness of the native population. It has established perfect civil authority, and has materially raised the status of the masses. Previous to British rule the Pariah classes had no recognized rights worth considering, even under rulers of their own race. To-day the low-caste menial may, and frequently does, bring suit against the Bráhmaṇ, against his European master, or even against the Government. In the construction of the statutory law the pre-existing codes and customs have been disturbed as little as possible.

Perhaps the blessing which most directly affects the

lower classes is the great reform in the administration of petty offices. It is the subordinate order of officials, now as formerly composed of natives, which comes most closely in touch with the peasantry. Prior to the British occupation, and especially under the Muhammadan regimes, these deputies of cruel and rapacious masters had practically unlimited authority, and almost invariably adopted corrupt and oppressive methods in their dealings with the helpless rāyats. Under the existent system the native official, measured by Western standards, is a man of integrity and some degree of education and enlightenment. He is under close supervision, is well paid, and, as a further inducement to good behavior and effective discharge of his duties, is offered the prospect of promotion and pension.

The system of education maintained by the state embraces the whole range of scholastic institutions, from the university to the primary school of the village. These facilities are open to all creeds and races alike, and to all classes without distinction. They have been taken advantage of to a great extent by the upper and middle classes, and there is an increasing tendency on the part of the lower classes to avail themselves of the opportunities for education thus afforded. The scope of instruction offered includes, besides a liberal education in the common meaning of the phrase, the study of the many languages of India and the history and literature of the country.



The principles of sanitation have been applied to the cities and towns with a success which is attested by the decrease in mortality and the disappearance of diseases from many localities where they had been endemic for ages. The interior of the country has been covered with free medical dispensaries and hospitals, evidencing to the humblest and most remote subject the care of the state for his health and well-being.

The efforts of the British Government to eradicate famine, or to minimize the effects of it, have been stupendous. "It has, with an outlay of capital vast even from an English point of view, set up a system of irrigation the grandest in engineering conception, the noblest in scientific skill, that has ever been seen in any age or country." The outcome has been to blot out extensive famine districts from the map, and to greatly lessen the results of drought in others.

Inter-communication between all points has been rendered comparatively easy by the maintenance of the trunk roads which were laid out under the native rulers and the extension of the system by a network of district roads. All the principal towns and cities of the Empire are now connected by railroad and telegraph. There are in operation nearly 24,000 miles of railway, over which was carried in the year 1899-1900 a number of passengers in excess of 163,000,000, and freight to the amount of 40,598,520 tons.

Increase in population is one of the most reliable criterions of national prosperity. This test may be

applied to India with the most satisfactory results. The census of 1901 showed a population of upwards of 294,000,000 in British India. These figures show an increase in excess of 100,000,000 since the accession of Queen Victoria to the throne, and of over 150,000,000 since the establishment of the British dominion, about a century ago. In other words, the population of India has more than doubled in the last hundred years. The increase is due to the comparatively peaceful condition of the country during this period, to the construction of extensive irrigation works and to the improvement in sanitary conditions. The present average of two hundred inhabitants to the square mile leaves room for much greater expansion without danger of overcrowding.

About ninety per cent. of the rural population live more or less directly by the tillage of the soil. The condition of small land-holders has been infinitely improved, and the wages of agricultural laborers have increased about forty per cent.

The artisan classes of the cities live under conditions incalculably superior to those of any previous time, and their remuneration is at least double what it was two generations ago.

The industries have thriven greatly, although they have undergone considerable change in response to new demands and changed conditions. Some industries, of importance from the artistic rather than the economic point of view, have died out, but others of

a similar character survive. Among the latter may be mentioned inlaying in wood and horn, metal carving, enameling and silk embroidery. European capital and machinery, in combination with native material and labor, have been employed under European supervision in the prosecution of new enterprises. These embrace mills for the manufacture of cotton, jute and other textiles; soap, sugar, oil, lac, ice and other factories; tile works and potteries; iron and brass foundries; tanneries and other works. Among the new products of India, tea and coffee, which are extensively cultivated, are especially noteworthy. The mining of coal and iron has been successfully carried on, and there is reason to believe that in the future the mineral resources of the country will be much more extensively developed.

Trade, internal and foreign, has developed immensely. During the reign of Queen Victoria the ocean-borne trade increased from Rx2,000,000 to nearly Rx200,000,000,<sup>1</sup> while in the same period the external ship-borne commerce increased fourteen-fold. Notwithstanding the great reduction in the taxation of the masses, the revenues of the Govern-

<sup>1</sup> The official method of expressing large sums in *tens* of rupees, which is generally followed by modern works of reference, has been adopted in these volumes. The sign Rx is merely an abbreviation of "rupees ten." The face value of the rupee is two shillings, and the signs Rx and £ would be interchangeable, but for the fact that the depreciation in silver has reduced the exchange value of the rupee to about one shilling and sixpence.

ment have increased fourfold since the British occupation, and at the present time exceed Rs100,000,000 annually.

While the British dominion in India is under existing conditions unquestionably stable, it cannot be denied that the population contains discordant elements, which might be awakened to active antagonism in the event of a serious blow to British prestige or power. These elements are to be found in uncompromising religious leaders among both Muhammadans and Bráhmans, in discontented descendants of grandees and hereditary office-holders, and in some of the more remote tribes, who, failing even yet to realize the power of Great Britain, might be tempted to rise in rebellion upon the occurrence of an event in India or elsewhere tending to shake that power. Probably a more than sufficient offset against these adverse possibilities is to be found in the unquestionable loyalty of the native princes, who govern more than sixty millions of the people, and would exert a considerable influence outside of their own domains; in the natural aversion of property interests to revolution, which would throw the land-owners and capitalists upon the side of the Government; and in the spirit of genuine loyalty which pervades the native army and is constantly growing in strength.

The agricultural classes, which, together with the laborers and artisans of the cities, make up by far the

greater portion of the population, should, if guided by self-interest, be counted upon to support the Government against the danger of subversion ; but history proves that the mass is an uncertain factor in political crises. An impartial view of the conditions leads to the conclusion that Great Britain will never lose her Indian Empire, except as a result of reverses elsewhere.

## CHAPTER VIII.

### THE PEOPLE.

It has been customary on the part of writers upon India to describe the population as consisting of Hindus, Muhammadans and Aborigines. A more comprehensive classification takes cognizance of the fact that the first are not in reality one race. Among them the two chief castes of Bráhmaṇ and Rájput are of pure Aryan descent, while the bulk of so-called Hindus either belong to non-Aryan stock or are of mixed ancestry.

What traces remain of the earliest inhabitants of the country somewhat resemble those left by the primitive tribes of Europe. In the valley of the Nerbudda have been found weapons which were used by a race antedating that which produced the stone axes and utensils discovered in other parts. The Stone Age was followed by a period during which the people turned iron, copper and gold to purposes of ornament and utility. The remains of these people have been disinterred from the mounds they constructed over their dead, but they left no records

whatever; indeed, the simplest hieroglyphics must have been unknown to them.

The aboriginal or non-Aryan races are constantly mentioned in portions of the Veda, written at least a thousand years before the present era, as "black skins," in contemptuous comparison with the fair complexions of the invaders. Thus in remote times was drawn in the far East a "color line" more rigid than anything we know of in America. At the time of their influx to India caste was not an institution of the Aryans, but when it afterwards became so they designated it by their Sanskrit word "*varna*," signifying color.

The Aryans, literally "nobles," had their earliest home on the central Asian plateau, whence they migrated at different times and in various directions. One branch founded the Persian nation, and others peopled Europe, giving to the world the great empires of Greece and Rome; while yet another offshoot established itself in England. Thus the American of to-day may claim the same ancient origin as the Bráhmaṇ and Rájput, who thousands of years ago availed themselves of the northwest gateway of India to enter and overrun the country. One has only to consult the dictionary to find that the mother tongue of both was the same. The earliest words of every language—those of domestic application—are in many instances in the English language derived from ancient Sanskrit roots. Thus we have daughter,

from *duhi-tër*, one who milks, denoting the occupation of the younger female members of a nomadic race ; mother, from *ma-tar*, one who measures, in reference probably to the office of distributor of food to the family ; widow, from *vi*, without, and *dhava*, husband ; and so *pa-tar*, one who protects ; *go*, cow, and scores of other equally unquestionable derivations.

The relationship is exhibited to this day in physical traits. The high-caste Hindu has a facial mould similar to our own ; his eyes are frequently blue or gray, and his complexion as light as that of the people of Southern Europe.

The ancient religions of Europe and India have a common origin. The Vedic Pantheon and the Greek mythology are derived from the same source, and in the Christian churches of to-day the Deity is invoked under names which are legacies from our Aryan forefathers.

The Vedas recount, with a great deal of circumstantial detail, the journeyings of these early people toward the south. The earliest hymns find them on the farther side of the Himálayas, and their progress is depicted in word pictures as they travel, slowly but persistently, toward their goal. We see them, now fighting against the aborigines, and anon at war among themselves. The patriarchal system existed in effect, although they elected a king or head patriarch. The marriage institution was strictly respected, and woman held an honorable place with them. She,



jointly with her husband, controlled the household and took part in public worship by his side. The immolation of widows was quite unknown. There is, in fact, nothing in the sacred books or laws of the Hindus enjoining or even recommending the practice. In later years the Bráhmans established it, on the basis of a pure fiction, for their own purposes, which they were easily able to do, since they happened to be the only class that had access to the original books and could read them.

The Vedas show us the Aryan tribes settled in villages, and even towns of considerable magnitude, possessing herds and flocks and tilling the soil. They had metal workers and other artisans, and used cattle as the standard of exchange. They fought in chariots and upon horseback, but as yet the elephant was employed solely as a beast of burden. Like the Israelites of old, they wandered about in clans, attracted by good pasturage, a fertile soil, or an abundance of water.

These vigorous natives of a northern clime gradually rolled back the aborigines before them, and as the tide of Aryan invasion continued to flow through the Himálayan gateway, the earlier invaders were themselves forced forward and southward, the process of advance on the one side and retreat on the other being continued until the non-Aryan tribes were compelled to take refuge in the less accessible and more remote parts of the country. The remnants of these

dispossessed tribes we find scattered over India to-day, for the most part ensconced in wild and hilly regions.

Many of the aboriginal refugees found shelter in the high jungle country at the south of the peninsula. Through all the strange changes of the intervening centuries they have lived on in their primitive fashion, and the present century finds them little more advanced toward civilization than when they were in undisturbed possession of the Deccan.

The Mundavers, for instance, are a migratory tribe, who never construct a permanent dwelling, but wander about their hills and vales, driving their cattle before them, and seeking shelter in caves, or huts of boughs, according to the season of the year.

The Puliars are even nearer to a state of barbarism. They produce nothing, subsist upon wild fruits and vegetables, and small animals and reptiles. They maintain the old demon-worship, and are probably addicted to worse practices than we are aware of.

The little Kaders of these parts have some just claim to their title of "Lords of the Hills," for their descent is from an ancestry of a higher type than that of the wild tribes about them, by whom their superiority is acknowledged.

The Central Provinces contain large numbers of the aborigines. Here, as in the south, are many tribes that persistently shun the approach of civilization, and hide themselves in the deepest recesses of the forest. The bow and flint-tipped arrow is still in

use among them, and some are so wild that the sight of a stranger is the signal for a general abandonment of the village.

In Orissa is a numerous tribe of Patuas, or "leaf-wearers," who were only recently persuaded by the English to discard their vegetable garments for loin cloths.

Naturally the Himálayas afforded havens of refuge to a great many of the non-Aryan inhabitants of Hindustán, and their descendants are numerous and various there to-day.

Not all of the aboriginal tribes, however, have remained in so low a state. Apart from the vast numbers that were absorbed by the dominating races, many clans are to be found in different parts of India exhibiting various advanced degrees of civilization, although still following a simple mode of life, apart from the rest of the world.

The Sántals inhabit the hills of lower Bengal, where they maintain village communities, and hold little or no communication with the neighboring plainsmen. They number at least a million, and, unlike most of these isolated tribes, exhibit a tendency toward survival and development. They are a peaceful people, successful as husbandmen, and self-governing, under a simple but effective system. The prosperity of this community years ago excited the cupidity of that bane of the country, the usurious Hindu money-lender, and in a short while these

insidious leeches owned the unsophisticated Sántals, body and soul. Death afforded no relief to the family; for, according to the simple ethics of these people, the debts of the father were assumed by the son. At length the condition became unbearable. Then (in 1855) was seen the pathetic sight of thirty thousand men leaving the hills which their forefathers had occupied for centuries, to lay their grievances before the mystical demi-god who held his court at Calcutta. Carrying their customary bows and arrows, and expecting to subsist by the chase, they commenced their march. But soon they were in a country unlike their own; every rood of land was private property, and game was scarce. With many days of weary walking still before them, the unfortunate Sántals were assailed by hunger, and naturally enough helped themselves to the nearest supplies of food, without inquiring too particularly into the question of ownership. Thus they were brought into conflict with the authorities, and driven back to their homes, not without bloodshed. However, the movement had a happy finale, for the Government investigated their condition and righted their difficulties; so that to-day they are a prosperous and contented people.

The village communities of the Sántals are governed by hereditary headmen. Expulsion from the tribe is the most severe punishment inflicted. They are demon-worshippers, and burn their dead. Marriages are not contracted until both parties have

reached the age of puberty, and but one wife is allowed, unless she proves to be barren.

The Khánds number about one hundred thousand souls, who have their homes in the hills of Orissa. Each family forms a community, which holds property in common and is ruled by a hereditary chief. Trial by ordeal is one of their peculiar institutions. A Khánd secures his bride by capture, and he may take a second wife only with the consent of the first. Living among the Khánds is a lower race, which has been held in a state of slavery, though treated with kindness. These people live on the outskirts of the villages, and are not allowed to have any social intercourse with the Khánds, but are required to perform menial labor. Among their duties was that of providing victims for the biennial human sacrifice, which the Khánds practiced until the institution was suppressed by the British about sixty years ago.

The non-Aryans have no records from which anything of their early history or origin can be learned, but their languages lead to the inference that they are the outcome of Tibeto-Burman, Kolárian and Dravidian immigrations. The first two seem to have been effected through the northeastern passages, and the last by way of the northwest.

It was not until some time after their invasion of Hindustán that social distinctions began to be observed among the Aryan settlers. In the nature of things, however, certain of their number became

distinguished for their military prowess, while certain others displayed an aptness for sacerdotal duties, whereas the mass of the people exhibited no talents of a higher order than such as qualified them for the vocation of husbandmen. Thus gradually arose the Four Castes—priests, or Bráhmans; warriors, or Rájputs; agriculturists, or Vaisyas; and serfs, or Súdras. The last were non-Aryans, who, being but “once born,” could never rise to the grade of their “twice born” Aryan masters.

A long struggle for supremacy between the Bráhmans and Kshattriyas or Rájputs resulted in favor of the former, who have ever since maintained their position as the highest class of the Indian people. The life of the Bráhman was strictly regulated, even to the minutest details of daily observance. It was mapped out in four distinct stages: First, Bráhma-chari, or Studentship; second, Grihastha, or Marriage; third, Vanaprastha, or the Hermit Stage; fourth, Sannvasi, or the Condition of the Devotee. The religious life began with the investiture of the sacred thread, significant of the second birth, after which his youth and the early years of his manhood were to be devoted to the study of the holy books. During the second stage he reared a family and lived in the world, although his life was still subject to a rigid code of conduct; he exercised a constant curb upon his passions, and refrained from all kinds of excesses. In the next stage he retired to the forest,

giving himself up to the life of a recluse, and spending the years in contemplation and religious observances. In the last and fourth stage he went forth as a purified ascetic, immune to the temptations of the world, and heedless of physical discomforts or desires. He depended for his subsistence upon voluntary gifts, which were never lacking, and engaged himself solely in the effort to achieve absorption in the primal entity.

“The Bráhmans, therefore, were a body of men who, in an early stage of this world’s history, bound themselves by a rule of life, the essential precepts of which were self-culture and self-restraint. The Bráhmans of the present day are the result of three thousand years of hereditary education and temperance, and they have evolved a type of mankind quite distinct from the surrounding population. Even the passing stranger in India marks them out alike from the bronzed-checked, large-limbed, leisure-loving Rájput, or warrior, of Aryan descent, and from the dark-skinned, flat-nosed, thick-lipped low castes of non-Aryan origin, with their short bodies and bullet heads. The Bráhman stands apart from both, tall and slim, with finely-modeled lips and nose, fair complexion, high forehead and slightly cocoanut shape skull—the man of self-centred refinement. He is an example of a class becoming the ruling power in a country, not by force of arms, but by the vigor of hereditary culture and temperance.”

The high-caste Bráhmaṇ looks upon the European with something of a sense of superiority, if not contempt; for is not the swarthy Oriental a member of the oldest aristocracy in the world?—an aristocracy which had a literature and a system of science when the Briton was an unlettered, skin-clad savage; an aristocracy which has attained a greater ascendancy over the masses, and has maintained its influence longer than any other. For example, you may see some sleek, self-satisfied baniya, whose money-bags would fill a good-sized vault, and whose jewels would pay a king's ransom—see him prostrate himself before the homeless, penniless Bráhmaṇ, rich only—but vastly rich—in the sacred thread across his breast and the significant daub of ash upon his forehead.

Pitiful picture of deterioration as he is, nothing can deprive him of his rightful pride of ancestry. When in the olden days the purest blood and the richest intellect of the people detached itself from the ruck, and isolated itself by the hedge of caste, and bound itself to a life of refinement and culture, there was laid the foundation of a magnificent race of men, whose downfall is due to abuse of power. The influence of the Bráhmaṇ is fast slipping away from him with the spread of education and the increase of enlightenment. The people are beginning to understand that he is no longer the embodiment of virtue and morality. They are beginning to learn something of the fraud and deceit by which this class has



imposed its yoke upon the masses. In many cases the Bráhmaṇ himself has helped to break down the barrier by availing himself of the Western education, and accepting employment under the British Government. Many of the more intellectual members of the Bráhmaṇic Order have recognized the futility of their position, and while cherishing the pure and truthful in the customs and religion of their fathers, are making a courageous effort to weed out the immoralities and superstitions which have become grafted upon them. Whether such institutions as the Bráhma-Somáj are destined to live, or whether they will prove but stepping-stones to something more permanent, time alone can tell. In theory an eclectic system of theology may be sound ; in practice a creed based on compromise ever lacks the stamina necessary to stand the stress and strain of religious conflict.

One thing is certain : modern conditions make it impossible for any but a recluse to adhere strictly to the Bráhmaṇic code for the conduct of life. It would be less difficult for a Pharisee to maintain the "hedge of the law" in the present century than for a Bráhmaṇ to observe the regulations of *Manu* relating to his daily life. One sees a common illustration of the difficulty on the railroad, where the proud Bráhmaṇ effaces the marks of his hereditary superiority and huddles in a carriage with the vulgar herd of *Súdras* and *Pariahs*.

Waiving humanitarian considerations for an instant,

it is easy to conceive that the extinction of caste might create political problems of an exceedingly embarrassing nature for the British. The complications arising from the emancipation of the negroes in America give but a faint idea of the possible results of the establishment of social equality in India. The probable consequences of the freedom of the Russian serfs would be as nothing compared to it. However, so deeply-rooted is caste, so all-pervading in its scope, that its dissolution under any circumstances must be the work of centuries.

While Sanskrit was the language of the people, the "perfected language" was only employed by the learned, the common people using a debased form of it, called Prakrit, from which the modern dialects of India are derived. While encouraging the decadence of Sanskrit among the masses, the Bráhmans continued its use, and invariably employed it in writing. Thus they became in the course of time the only persons who could read the sacred books—the sole educated class in the country. This condition the Bráhman took advantage of in various ways. He professed to find in the Vedas divine authority for his assumption of social superiority; he distorted the text, or falsified it, to advance the ends of his order, and, in short, took full advantage of the ignorant condition in which he contrived to keep the masses. It is undoubtedly true that the advancement of the country has been greatly retarded by caste; but at

the same time it must be admitted that the Bráhmans have been benefactors to India and to the world at large of a no mean order.

The Bráhman theology, as evolved from the antecedent chaotic religion of their ancestors, was an intelligent system, comparing favorably with the other great beliefs of the world. As they understood it, however, it was not and is not taught to the lower orders. In the matter of language they were in advance of all other nations. The Sanskrit grammar, which is at present the foundation of philological study, was compiled three or four hundred years before the Christian era.

In astronomy the Bráhmans made important discoveries, and gave much to the Western world. More than three thousand years ago the Vedas divided the year into three hundred and sixty days, with an extra month every five years to make up the deficiencies.

The degree of knowledge to which they attained in the science of medicine and surgery was remarkable. The system of medicine practiced by the Arabs—the basis of all European knowledge in that direction until about three hundred years ago—was derived from the Bráhmans.

So in law, literature, poetry and music their achievements were extensive and important.

The era of Buddhism in India had a great and beneficial effect upon the national life and character.

During upwards of one thousand years a severe rivalry existed between the two great religions in India, and when at last Bráhmaism prevailed, and the followers of Gautama sank into an insignificant minority, Buddhism had made an everlasting impress upon the country "in the religion of the people; in the principle of the brotherhood of man, with the assertion of which each new revival of Hinduism starts; in the asylum which the great Hindu sect of Vaishnavs affords to women who have fallen victims to caste rules, to the widow and the outcast; in that gentleness and charity to all men which take the place of a poor law in India, and give a high significance to the half-satirical epithet of the 'mild' Hindu."

During several centuries before Christ there had been going on a process of emigration to India from the eastern portion of the Central Asian plateau. About a century before the Christian era this movement became a serious invasion, and resulted in the foundation of a powerful empire in northwestern Hindustán. The people who thus added another element to the composition of the already complex population of India have been somewhat inexactly called Scythians. They were of Mughal origin, herdsmen by habit and warriors by instinct. It is not impossible that these "Scythian" invaders or founders of an Indian dynasty were related to the "men of an ignoble race who came up from the east" and established the rule of the Hyksos in Egypt; at

any rate, there are sufficient points of resemblance to give some color to the conjecture. The Scythians accepted the Buddhist faith, and, their kingdom being overthrown, they became merged and lost in the great mass of the people. They entered the country in great numbers at different times, and their descendants make up a large proportion of the population of the frontier provinces at this day.

The Hindu nation then is a conglomeration of the aboriginal inhabitants of India, and the Scythic or Tartar invaders, with the early Aryan settlers.

We have mentioned the four great divisions or castes of the early Hindu nation. These were soon multiplied, and as occupation and geographical position, as well as racial differences, constituted the bases of caste distinctions, the number of these divisions continued to increase until at present there are at least three thousand castes recognized in India. Members of different castes may not intermarry, nor may they enter into close social relations with each other. One may not touch food prepared by another of a lower caste, nor may those of different castes eat together. Under such conditions it is easy to understand that being *cast out* of a tribe or sept is the most severe penalty that can be inflicted. The man without a caste becomes a *paraiyan*, or pariah—the lowest of the low. He shares the name and almost the condition of the ownerless and homeless village dog. His own family are strangers to him. He

is "a man without a country" in the land of his birth.

The present religion of the Hindus is an adaptation of the old Vedic theology, the Buddhist philosophy, and the non-Aryan ritual.

The two principal forms of the Bráhmanism of to-day are Siva and Vishnu worship. Siva in his more refined conceptions is the god of the Bráhmans, and in his grosser aspects that of the lowest castes. He is worshiped in many forms, under different names, and his images are generally symbolical of his dual character—Destroyer and Reproducer. The *linga* is his universal symbol, and the bull is consecrated to him. According to the Bráhmanical conception, he is an ascetic; the low caste non-Aryan depicts him as a bloodthirsty creature of terrible aspect. Until recently the latter was in the habit of appeasing him with human sacrifices, and at the present time sacrifices birds and animals to the dread deity.

Vishnu is the friend of man, the most human of the gods, having passed hundreds of years upon the earth in his various incarnations. His appearances as Rámá and as Krishna are recounted in the two great Hindu epics. He is pleased by gifts of flowers, but the shedding of blood is an offence against him. He is the god of the middle classes, the bankers, the merchants, the traders.

As a matter of fact, the educated Hindu is, with few exceptions, a theist. While extending homage to some

form of Siva or Vishnu, he considers it but a medium for the adoration of the Supreme Being, *Parameswara*. His act is the manifestation of the desire to evoke a personal interest, and is somewhat analogous to the custom in mediæval Europe of invoking the protection of particular saints. The same feeling induces the village community to set up a local deity, whose symbol may be a mis-shapen stone or the stump of a tree.

The Muhammadan population is made up of an even greater variety of nationalities, and includes Persians, Túrkmín, Afgháns, Mughals, and several other races. The barriers of caste and religion, as well as marked physical dissimilarities, have prevented these people from amalgamating with the Hindus to any considerable extent. Although each has adopted some of the customs and dress of the other, some distinctive characteristic is always maintained by Hindu and Muhammadan; they may be similarly attired, but the former will fasten his tunic upon the right side, and the latter upon the left.

Nevertheless, the Mussulmín of India have been greatly influenced by their contact with the Hindus, and the difference, which is often great, between the Muhammadan of Hindustán and his co-religionist of Arabia, or Central Asia, is in the main due to that influence.

The Muhammadan population has become impregnated with the spirit of caste, which has taken root

the more readily owing to the numerous sects into which the followers of the Prophet are divided. To the simple rules for the conduct of daily life enjoined by the Kurán have been added a number of Hindu-like observances, based for the most part upon senseless superstition. These control minute details of dress, food and daily routine. The early marriage of the Hindus has been adopted, and the Muhammadan ceremony has been made to embrace many of the Hindu features ; so with the ceremonies attendant upon child-birth, naming of infants, and, indeed, most of the important occasions of life.



## CHAPTER IX.

### BOMBAY, ELEPHANTÁ, KANHARI, KARLI.

WHEN the Portuguese, sailing up the Malabar coast, entered the little archipelago near its northern extremity, they fitly named their anchorage "Bom Bahia," or "Good Bay," for few better harbors exist. Later, when they deeded the island to the English monarch as part of the dower of their princess, little did they dream that its paltry area of twenty-two square miles would eventually hold the finest city in the East, with a population of over eight hundred thousand souls.

Bombay, the commercial capital, is in every respect save one justified in the proud title of "*Urbs prima in Indis*," the only flaw in her claim to that distinction being the fact that Calcutta is the seat of the Imperial Government. In magnificent public buildings and handsome residences she outvies her rival upon whom the appellation of "City of Palaces" was bestowed in days of less achievement.

An Indian street scene is always bright and diversified, but nowhere are these characteristics more pronounced than in Bombay. The picture presented to

the unaccustomed Western eye is full of color and animation. The thoroughfare between the vari-tinted and many-balconied houses is alive with a motley crowd of bustling humanity. The dark-skinned, supple coolie, naked but for a loin cloth, glides by, in striking contrast to the placid Parsi in snow-white garments and mitre-like hat. The stalwart Muhammadan, his towering turban flecked, perhaps, with significant green, stalks past with haughty mien. Every Oriental race and well nigh every Western nation is represented in the throng: Afghán, Persian, Baluchi, Jew, Maráthá, Bengali, Rájput, Sikh, each distinguishable by peculiarities of physique, speech and garb.

The picture is not without its complement of gaily-clad women, graceful alike in form and feature; straight as the sapling, with sinuous motion, they thread their way through the concourse of men and vehicles, to the clanking accompaniment of bangles and anklets. Some carry, poised upon their hips, naked little brown babies, fat and happy; others bear baskets or earthenware vessels upon their heads.

There the smart brougham or victoria of the European tries to extricate itself from the ruck of box-like shigrams and creaking bullock carts of humbler folks; here a corpulent babu in a buggy contests the way with a sailor or Eurasian in a pálki, the bearers trotting along to a monotonous chant. The picture is rich in minor details: the stalls of the

merchants with their multiplicity of goods; the fantastic fákír and the loathsome mendicant; the barber shaving the head of a patron upon the footpath, while both squat upon their haunches to facilitate the operation; chupprassies in neat uniform and sepoy in regimentals; bheesties with water-skins slung from the shoulder; bhanghy wallahs balancing bamboos with large pots suspended from each end; these are but some of the interesting features of a scene which is enlivened by the audacious coloring of the houses, the brilliant tints of chadahs, the sonorous sound of the ox bell, the monotone of the itinerant preacher, the shrill cry of the street vendor, or the twang of a sitar from a neighboring veranda.

The European quarter is at the southern end of the island. Just north of the promontory of Colaba, upon which is situated the barracks of the English troops, is the Apollo Bunder, where rank and fashion gather in the cool of the evening to listen to the music of a military band. From this point the Esplanade Road runs north past the Public Offices, an imposing rank of buildings facing Back Bay.

It is noteworthy that while European models have furnished the main scheme, the architect has in many instances made some concessions to the local atmosphere, with the result of a happy blending of the styles of West and East.

The Presidential Secretariat has a length of nearly four hundred and fifty feet, with two wings, each

eighty-one feet long. It is built in the Venetian-Gothic style, and the carvings and interior decorations are the work of native artists.

The University Library, Clock Tower and Hall form a magnificent group of buildings. The Tower, and in some part the Library, owe their existence to the generosity of a native, who built the one and endowed the other at an expense of Rx40,000. From the top of the former, which is two hundred and sixty feet in height, a fine view of the city and environments may be had.

The Courts of Justice have their home in a splendid pile, extending five hundred and sixty-two feet in length and reaching an elevation, by means of the tower, of one hundred and seventy-five feet. The main entrance is composed of a grand archway, flanked by octagon towers one hundred and twenty feet high, surmounted by statues of Mercy and Justice.

The succession of public buildings is continued northward by the Post Office and the Telegraph Office. Just beyond the last named, at the intersection of the Mayo and Esplanade Roads, is the beautiful marble statue of Queen Victoria by Noble. It was erected at a cost of over Rx18,000, by far the greater portion of which amount was defrayed by the late Gáekwár of Baroda. Continuing along the Mayo Road a few hundred yards, one reaches the Municipal Buildings and the Victoria Station of the Great Indian Peninsular Railroad. This, probably

the finest structure of its kind in the world, was completed in 1888 at an outlay of Rx300,000. In the immediate vicinity is a group of educational institutions and churches. Near by is the Crawford Market, which perhaps has no equal in any country for size, convenience and variety of food display. The building, which cost Rx110,000, consists of a central hall, with a clock tower one hundred and twenty-eight feet high, and two wings, one three hundred and fifty feet by one hundred feet, and the other one hundred and fifty feet by one hundred feet. In the Fruit Market one may get grapes from Aurangábád, oranges from Nágpur and mangoes from Mazagon or Goa ; bananas of several varieties, pummelos, bread fruit, custard apples and other luscious products of the East. In the Poultry Market are offered ducks, partridges, quail, snipe, teal, florican, plover, curlew and the commoner kinds of fowls. The Fish Market contains many delicious specimens of the finny tribe with which the Western palate is unfamiliar. The surma and the sargutali are flat fish ; the palla is a species of salmon ; the bhui machchi when dried and salted becomes the celebrated "Bombay duck."

Bombay is particularly rich in eleemosynary institutions maintained for the benefit of the natives ; these include a number and variety of schools and hospitals. The liberality of the Parsis is conspicuously in evidence. Almost every municipal work in recent years has been facilitated by handsome contributions from

one or other of the many wealthy men of that sect. Private enterprises of an educational and even of a religious character are frequently their beneficiaries, while their gifts to the people in the form of fountains, statues, gardens and the like are numerous.

Centuries ago some of the followers of Zoroaster fled from Persia to escape the persecutions of the Muhammadans, and settled in western India. Their descendants have maintained the purity of their race and of their religion, the latter end having doubtless been served, equally with the former, by their invariable practice of marrying only among themselves. These people, who number about fifty thousand in Bombay, are the most influential of its native citizens. They are distinguished for their integrity, enterprise, philanthropy and wealth. They are, almost without exception, highly educated and exemplary in their private lives. Several of them have been knighted and decorated by the British Government, which has no more loyal subjects.

The Parsis resent the appellation of "fire worshippers," and with justice. They are Deists, and reverence the sun and fire as symbols of the one God; in the same spirit they reverence the elements of earth and water. Hence their peculiar disposition of the dead. They will not pollute the soil by interring a corpse, which is deemed unclean; for like reasons they refrain from burning one or consigning it to the sea.

The native quarter, which lies to the north of the

European town, contains many points of interest. Its streets are crooked and narrow, but extremely picturesque. The houses, in some instances very handsome and luxurious, are often embellished with fine carvings, corbels and gargoyles. In the bazaars are offered for sale a variety of specimens of the famous Bombay black wood and tortoise shell carving; inlaid sandalwood boxes; brass ware and pottery; gold and silver lace, and embroidery in many forms. The equestrian may find a feast for his eyes in the Arab horse-mart of the Bhendi Bazaar, to which the traders bring their finest animals.

Temples and mosques are numerous in the native town, but few of them are interesting from the point of view of the archæologist.

The Temple of Wálkeshwar, on Malabar Hill, is perhaps the oldest and certainly the most frequented by Hindu devotés. A peculiarly Eastern institution, probably of Buddhist origin in its conception, is the Pinjrapal. This is a refuge for sick, aged and crippled beasts. Within the inclosure, which embraces several acres, are buffaloes, cattle, asses, sheep, goats and dogs, in every stage of decrepitude and disease.

Starting from the southern end of Rotten Row, one may enjoy a splendid drive of about three miles beside the bay. This route will take one past the Public Offices, the University, the Queen's Statue, the Marine Lines, the Money Institute, the burning ghát of the Hindus, the burial ground of the Muham-

madans and the cemetery of the Europeans, in close proximity to each other, and so to Malabar Hill. This is the fashionable suburb of Bombay, and it is upon its elevation that the principal Europeans and wealthy Parsis have their villas. Here, stretched in a long wicker chair upon his veranda, the merchant or the Government official enjoys the refreshing sea breeze, while his gaze wanders over a panoramic view of surpassing beauty.

The summit of the hill is occupied by the Towers of Silence and the gardens in which they stand. There are five of these towers upon Malabar Hill. They are open cylinders of gray stone. The largest is twenty-five feet high and ninety-two feet in diameter. The interior arrangement consists of three circular walls, the innermost inclosing a well. In the outer compartment thus formed are laid the bodies of men ; in the next those of women, and in the third those of children. Other than this there is no distinction. It is a tenet of the Parsi faith that all must meet on a common footing after death, and, in accordance with this belief, rich and poor are consigned to the same receptacle on equal terms. Within an hour of the time the naked corpses are deposited in the tower the bones are picked clean by the vultures, which form a living coping to the walls. When the bones have thoroughly dried they are thrown into the well, where they crumble to dust. The Nasr Salars, or bearers of the dead, are always gloved when



performing the burial rites, and use tongs in handling the bones. They purify themselves by washing, and discard their clothing after every visit to a tower. Yet their vocation is considered degrading, and they are not admitted to social intercourse with other Parsis.

But for the presence of the loathsome vultures, which infest the neighboring woods, the surroundings of the towers are attractive in the extreme. The gardens are full of flowers and blossoming shrubs. Tapering cypresses, Nature's indices pointing the way of the departed souls, throw their long shadows over the green sward. Birds of brilliant plumage flit from tree to tree, or fill the air with their melodious piping.

Before leaving the subject of the Parsis it may be of interest to recount a piece of family history which is distinctly characteristic of this extraordinary people. In 1735 the East India Company opened a ship-building yard at Bombay. A Parsi named Lawji Naushirwanji was made foreman of the establishment, and ever since that time the superintendence of the dockyard has remained in the family. In 1771 Lawji died, and was succeeded by his grandsons, and they in turn by their sons; so that "the history of the dockyard is that of the rise of a respectable, honest and hard-working Parsi family."

In addition to a great number of merchantmen, several ships for the British Royal Navy have been built at Bombay. Teak was the material invariably



to Siva. The most striking of these is the Trimurti, a colossal three-headed figure representing the god in his triple capacity of Creator, Destroyer and Sustainer. Another striking carving is the Ard-dhanarishwar, which depicts the deity in the dual aspect of man and woman, one half of the figure displaying the male and the other the female form. The incongruity of the combination is lost sight of in the majestic proportions of the figure and the beauty of the execution. Other sculptures portray the marriage of Siva and Parvati; the birth of Ganesh; the elephant-headed god of Wisdom; the decapitation of Daksh by Siva; Ravana attempting to remove Kailas; the mountain abode of Siva; Siva in the guise of a yogi; and Siva engaged in a frantic dance, attended by a retinue of demons. The age of this temple is uncertain, but it is probably not less than one thousand years old. A process of disintegration has been going on rapidly during the past half century.

There are in the Bombay Presidency about forty groups of these rock temples, the majority of them of Buddhist origin. The most accessible, after Elephantá, are the caves of Kanhari, or Kennery, situated in the middle of the island of Salsette, and reached by the Great Indian Peninsular Railway, via Thanna, from which point the final six miles are covered in a bullock ghári. Thanna itself is a place of no small interest. Marco Polo described it in 1298, as "a great kingdom," having much trade, and the resort

of many merchants and sea traders. It became one of the early settlements of the Portuguese, but was later captured by the Maráthás, by whom it was ceded to the English in 1775. It is, however, in connection with the romantic episode of the escape of Trimbukji Dainglia that Thanna is best remembered. This Maráthá chieftain, who had murdered Gunjadhur Shastri, the Minister of the Gáckwár of Baroda, was in 1815 confined by the British in the fortress of Thanna. A band of fifty-four Maráthá horsemen devoted themselves to the purpose of effecting the escape of Trimbukji, and accomplished their object in a characteristic manner. A Maráthá horse-boy in the service of one of the English officers was accustomed to exercise his master's charger every day under the prisoner's window. While passing to and fro he nonchalantly sang a Maráthá ballad, which, while it was not understood by the guard, had the utmost significance for the chieftain. The horse-boy's song has thus been rendered by Bishop Heber :

“ Behind the bush the horsemen hide,  
The horse beneath the tree ;  
Where shall I find the knight will ride  
The jungle paths with me ?

“ There are five-and-fifty coursers there,  
And four-and-fifty men ;  
When the fifty-fifth shall mount his steed  
The Deccan thrives again.”

Seizing a favorable opportunity Trimbukji scaled

the wall of the fort, leaped upon the officer's horse, and dashed off to the rendezvous, whence he and his followers made their way safely to the jungly hills of Kandeish.

The caves of Kanhari, which number upwards of a hundred, are scattered over a hill lying in the midst of dense forest. In the vihara of the principal temple are two figures of Buddha, twenty-three feet in height. At the threshold of the Great Chaitya Cave are three dagobas, solid cupola-like masses of rock. One of the caves of Kanhari contained, in ancient times, a tooth of Buddha, which is supposed to have been transported to Ceylon, where it is cherished as perhaps the chief Buddhist relic in existence. Flights of steps and narrow, winding pathways connect the various caves and lead to the top of the hill, an almost bare knob of rock, from which a splendid view may be obtained. The caves of Kanhari date from the second to about the middle of the ninth century of our era. Fergusson is of the opinion that these excavations are the work of a colony of Buddhists, "who may have taken refuge here after being expelled from the continent, and who tried to reproduce the lost Karli in their insular retreat."

Although there are resemblances of design and arrangement, the caves of Kanhari are not by any means as fine as those of Karli, nor in as good a state of preservation.

The village of Karli is upon the Great Indian

Peninsular Railway, about eighty miles from Bombay. Before reaching this point the train begins the ascent of the Bohr Ghát, at a gradient of one in forty-two. The scenery is indescribably lovely. After the rains, the valleys and the mountain sides are covered with a mass of variegated foliage, interspersed with rivulets and waterfalls. At Kampoli one looks down upon the Temple of Mahadeo, with its tank and banyan tree, from an elevation of a thousand feet. Here the track runs along the edge of a perpendicular precipice, and seems to bridge the scene below. Before the spectator stretches the valley of the Konkan, the scene of the earliest depredations of the Burgees, those dashing freebooters whom the genius of Sivají formed into the powerful Maráthá nation. These rugged mountains formed the cradle of that romantic race. The rocky defiles and inaccessible passes of the gháts, among which they built their eyrie-like fortresses, afforded them a sure retreat in the face of overwhelming numbers. At Lonauli this extraordinary section of railway, which affords one of the most interesting journeys in all Indian travel, reaches an elevation of over two thousand feet. The passage of the Bhor Ghát involved some of the most difficult and unique feats in the history of engineering, and entailed the expenditure of a sum approximating Rx600,000, or more than Rx40,000 a mile. The caves of Karli are about six miles from the village of that name, and an equal distance from

Lonauli, which is on some accounts the better starting point.

Fergusson describes the great Karli rock temple as "without exception the largest and finest chaitya cave in India. . . . The building resembles an early Christian church in its arrangements, while all the dimensions are similar to those of the choir of Norwich Cathedral. The nave is separated from the side aisles by fifteen columns, with octagonal shafts on each side. . . . On the abacus, which crowns the capital of each of these, are two kneeling elephants, and on each elephant are two seated figures. . . . Behind the altar are seven plain octagonal piers, without sculpture, making thus thirty-seven pillars altogether, exclusive of the Lion-pillar in front (of the cave), which is sixteen-sided, and is crowned with four lions, with their hinder parts joined. . . . There are no traces of painting in this cave, though the inner wall has been plastered, and may have been painted; but the cave is inhabited, and the continued smoke of cooking-fires has so blackened its walls that it is impossible to decide the question. Its inhabitants are Sivites, and the cave is considered a temple dedicated to Siva, the dagoba performing the part of a gigantic lingam, which it resembles a good deal. The outer porch is fifty-two feet wide and fifteen feet deep. Here originally the fronts of three elephants in each end wall supported a frieze, ornamented, with the rail; but at both ends this second rail has been cut away to intro-

duce figures. Above was a quadrantal moulding, and then a rail, with small façades of temples and pairs of figures."

Fergusson is of the opinion, based on sound deductions, that the carved woodwork, in which teak has been employed, is that originally put up ; in which case it must be two thousand years old, for reliable authorities are united in placing the date of the Karli chaitya at the first or second century before Christ.

In the "Rock-cut Temples of India" the same writer gives a general description of these chaitya caves. The disposition of the component parts of the interior is exactly like those of the choir of a Gothic polygonal apse cathedral. The front is invariably traversed by a screen, surmounted by a gallery corresponding to the rood loft. The screen has three apertures letting upon the nave and side aisles. That portion of the front of the cave which is above the screen is open to the air, forming a window of horse-shoe shape, through which the only light admitted to the interior streams upon the dagoba with striking effect. That structure occupies the place which would be filled by the altar in a Christian edifice. The space beyond is obscured or hid in gloom, and if Fergusson's surmise that the worshiper was never admitted beyond the colonnade at the further end is correct, the effect upon him must have been extremely impressive, because he could, in that case, neither see nor know whence the light came.



There are a number of small viharas, or monasteries, at Karli, which are not, however, as good specimens of that class of ancient architecture as may be seen elsewhere. In the neighborhood of Karli are the Maráthá hill fortresses of Lohogurh and Visapur, which are associated with several interesting events in Indian history.

Following the line of rail which emerges upon the Deccan, or great plateau of Central India, you are brought, after a journey of thirty-five miles from Lonauli, to the ancient capital of the Maráthás.

## CHAPTER X.

THE DECCAN, POONA, SINGURH, RÁIGURH, PERTAB-  
GURH, BIJÁPUR.

AT the opening of the seventeenth century the Mughal power in the Deccan had already begun to find the Maráthás troublesome subjects. The most unruly of all the clans was that of Bhonsla. Failing to secure their good behavior by the argument of the sword, the Sultán of Bijápur sought to pacify them by making over certain *pergunnahs* and forts in *jagheer*, which was a service tenure somewhat similar to that under which the feudal barons of England held their lands. Thus Mallojí Bhonsla, the grandfather of Sivají, came into possession of Poona. The present capital of the Deccan, at that time little more than a village, was a place of some importance to the Hindus, on account of the sacred hill of Parvati, which stood within its limits. In 1637 Sháhjí Bhonsla built a palace at Poona for his wife and young son, and it was there that Sivají passed his early life. Twenty-five years later, when Sivají, the "mountain rat," as Aurangzeb called him, was at the height of his romantic career, the Mughal Emperor

sent a punitive force against him under Shaisteh Khán. Upon the approach of the Mughal general, Sivají, who was too clever a tactician to waste his strength in the defence of an unfortified town, leisurely withdrew to the fortress of Singurh, a few miles distant. The imperial army occupied Poona, and Shaisteh Khán established his quarters in the palace of Sivají, the same which had been built for his mother during his boyhood. The general made an unsuccessful attempt to oust the Maráthá from his retreat at Singurh, and Sivají determined to return the visit. With twenty-five picked Mawalís he contrived to enter the town, and, benefiting by his familiarity with the palace and the precincts, passed the guards and fell upon the household before an alarm could be given. In the affair that ensued, Shaisteh Khán was fortunate to escape with the loss of a finger. His son was slain, as well as a number of his personal retainers. Sivají and his men regained the fort in safety.

Aurangzeb spent the last years of his life in the Deccan, and contrived by his presence with a large army to hold in check the Maráthás, who no longer enjoyed the leadership of the Bhonsla chieftain. The young nation was merely scotched, however, and immediately after the death, in 1707, of Aurangzeb, they again revolted against the Mughal rule. In 1748 Balájí Ráo, the third of the Bráhma Peshwás, made Poona the capital of the Maráthá

confederacy. By this time Poona had come to be a city of considerable size and military strength, and the Maráthá nation was near the zenith of its power. The house of Bhonsla was on the wane, while the Peshwás, the nominal hereditary ministers of the successors of Sivají, were becoming independent and supreme. At the same time the founders of the great houses of Sindhia and Holkar—the one a common trooper and the other a shepherd—were forging their ways into prominence by their military prowess. The next half century saw continuous conflicts between these rival Maráthá powers, from one to another of whom the capital passed with the fluctuations of war. Although Delhi no longer exercised any control over Maráshtra, that country was not by any means free of the old enemy, for on its borders lay the Muhammadan kingdom of the Nizám, with whom the Maráthás were incessantly engaged in warfare.

Those were stirring times in Maráshtra. Sindhia, Holkar, Tattia and Ghatgai plied the sword with untiring vigor, while the astute Náná Farnavis and the wily Báji Ráo played the game with the more effective weapons of finesse.

“It is impossible in a mere historical sketch of Poona as this is to dwell in detail on the stirring events, the multitudinous intrigues and counter-intrigues, the incessant treacheries, by which each party—Bráhman and Maráthá, Peshwá and Prime Min-

ister, Sindhia and Holkar—pursued their ends between 1797 and 1817, when the power of each and all was destined to be shattered by the steadfast good faith and indomitable resolution of the British. It is as if one were gazing into a kaleidoscope: Anon the terra cotta hue of the Bráhmañ suffuses the vision; anon it is blurred out by the saffron shade of the true Maráthá; that again is obliterated by the rose-pink of Central India while Holkar dominates; this deepens into the lurid red of Sindhia's times, which is again washed out in rose-color; that gives place again to the Bráhmañ brick-dust shade, clouded over and over again by dark shadows of deceit and treachery; the while, as the hand turns, in each picture appears fragments of the Mughal green, until at last all tints blend in bewildering confusion, and the 'red, white and blue' of the English nation effacing them all, remains permanently reflected by the prismatic glasses."

The city of the Peshwás was the fitting scene of the closing acts of the absorbing drama.

The morning of the 25th of October, 1802, saw the two great armies of Holkar and Sindhia confronting each other in battle array upon the plain outside of Poona. Off their flanks stood the neutral British troops, inactive spectators of the fight. The miserable coward, Bájí Ráo, lay within his walls in the rear of Sindhia, like a jackal slinking in the wake of a lion, waiting to join in the slaughter and plunder when his

ally had defeated Holkar, as he confidently expected that he would.

Holkar's force consisted of about twenty thousand infantry, twenty-five thousand cavalry and one hundred guns. Sindhia was stronger than his opponent in each arm. He had four veteran battalions of De Boigne, officered by Frenchmen, and the Peshwá's levies formed a reserve in the city. On both sides English officers held important commands.

The battle opened with an artillery duel of two hours' duration. Then Holkar sent his Pathán cavalry across the field in a furious charge against the brigade of the Vinchúr chief, which was scattered like chaff. Immediately afterwards his Maráthá horse met with a severe repulse on the other flank. Sindhia's commander followed up his success with a counter attack so vigorous and successful that Holkar's troops gave way all along the line, and his defeat seemed assured. At this critical juncture Holkar spurred his horse to the front of his wavering followers, crying, "Now or never follow Jaswant Ráo!" Back turned the tide, and on went Holkar, driving the broken line of Sindhia's horsemen before him. Then wheeling suddenly, he falls upon the flank of the enemy's picked infantry—the old battalions of De Boigne—and, killing or capturing their European officers, he utterly routs them. These dashing movements decided the day. Sindhia's army broke in disorderly flight, and all its

guns and impedimenta fell into the hands of the victor.

Meanwhile the Peshwá had fled at the first intimation of the unlooked-for turn of events. He took refuge in the fort of Singurh, whence, after his usual pusillanimous practice, he sent a whining appeal for protection to the British authorities.

Closely pursued by Holkar's troops, he fled like a frightened fox from point to point, until at length he gained the seaboard and took ship to Bassein.

A few months later the possessions of Báji Ráo were restored to him by the Treaty of Bassein, the terms of which this most despicable figure in Hindu history began to secretly violate before the signatures to the document were dry. He endeavored to unite Sindhia, Holkar and Bhonsla in a conspiracy against the British, who had befriended him when he was helpless and hopeless; but Báji had ere this established a wide reputation for breaking faith with friend and foe alike, and none could trust him, though he took an oath upon the tail of a cow, than which no form of adjuration could be more binding upon a Bráhman. He covertly abetted Tipú Sáhib in his war with the English, to whom at the same time he proclaimed his friendship and gratitude in the most abject terms. These sinister machinations came, after awhile, to the knowledge of the British authorities, and matters were brought to a crisis by the affair of Trimbukji Dainglia, who, while in open revolt against the

British, remained in the pay of his old master, Bájí; by the attempt of the latter to corrupt the British troops at Poona; and by his plot to murder the Resident.

Towards the close of 1817 Bájí Ráo, who had by this time violated every article of the Treaty of Bassein, had grown recklessly open in his preparations for hostilities against the British, and Mr. Mountstuart Elphinstone, the Resident, on the 1st of November removed the troops from the cantonment to the more favorable position at the village of Kírki, about three miles distant from the city. Kírki is now the headquarters of the Bombay artillery, and contains large ammunition and powder factories, but in 1817 it was merely a collection of huts. Here, upon the site of the memorable conflict between Holkar and Sindhia, was fought the battle which decided the fate of the last and worst of the Peshwás.

On the 5th of November Bájí prepared to attack the British position, but even on the verge of unmistakable hostilities he could not refrain from useless lying. A message was sent to Mr. Elphinstone, begging him not to be alarmed by the movement of troops, which were leaving the city for no other purpose than to form a guard of honor for the Peshwá, who was about to make a pilgrimage to the shrine of Parvati, on the neighboring hill. There was this much truth in the statement—that the chicken-hearted Peshwá repaired to the summit before the engagement com-



menced, in order that he might be assured of a fair start in the case of defeat and pursuit.

The British force of twenty-eight hundred, of which no more than eight hundred were Europeans, were assailed by twenty-three thousand horse and ten thousand foot, supported by fourteen guns.

Gokla, who commanded the Maráthá army, commenced the attack by a cavalry movement upon each flank, supported by guns and a strong camel rocket-corps. The little body of British troops was soon almost surrounded by horsemen, and when a picked body, with the Maráthá standard to the front, charged down upon them, it looked as though they must be overwhelmed. Unknown to the Maráthás, or to the defenders for that matter, a deep morass lay along the front of the advancing cavalry, into which they rode at full speed. The British infantry had reserved their fire, and in the confusion that ensued in the Maráthá ranks they poured forth volley after volley with deadly effect. This setback to the flower of their army completely disconcerted the enemy, and while they were still aghast at the catastrophe, the British commander, seizing the psychological moment which occurs in every battle, ordered a general advance of the troops, which the Peshwá had that morning assured his soldiers would fly before them like scuttling hares. Declining to face the attack, the Maráthá army retreated from the field, upon which lay five hundred of their number. That they

were able to carry off their guns was due to the paucity of cavalry on the side of the British.

With a considerable army at his back, Báji Ráo was once more a fugitive, dodging the three or four bodies of British troops out in pursuit of him. On the first day of 1818 he fell in with a small force of five hundred infantry and three hundred irregular cavalry, with two guns, under command of Captain Staunton, of the Bombay army. The latter took post in the slightly fortified village of Korygaum, where they were attacked by the Peshwá's army of thirty thousand, horse and foot, commanded by the cruel but intrepid Trimbukji Dainglia. Without food and but scantily supplied with water, the handful of defenders held their own against incessant attacks, which lasted through all that day and the following night. Time and again the enemy penetrated to their very midst, and were driven off, after desperate hand-to-hand struggles. On the morning of the 2d Báji Ráo, having no further stomach for the fight, in which he had lost five hundred men, withdrew. Captain Staunton's casualties embraced more than one-third of his entire force and two-thirds of his English officers.

Run to earth at last, the wily Peshwá adopted his old, cringing tactics, betrayed Trimbukji and others, who had stood by him to the last, and professed the most sincere repentance. The old rascal's marvelous good luck never deserted him. Not only was his

worthless life spared, but the British Government, with criminal generosity, allowed him to pass the remainder of it in pompous ease on a pension of 800,000 rupees a year.

Crawford thus sums up the character of the last Peshwá: "Báji Ráo had not one redeeming point in his character; he had no natural instincts of family affection; he had no bowels of mercy; he had no religious feeling, though he was intensely superstitious. He never had a friend or ally but at some time or other he betrayed or sacrificed him; he did not know what gratitude meant. He never made a promise or swore an oath that he did not break it; he never entered into a treaty or an agreement that he did not, while he signed, think how he might evade it. He was conceited as a peacock, but feeble at a crisis as a worm; he roared like a lion, but he ran away like a hare. He never told the truth, even by accident, or to himself; he trusted no one, and, in the worst sense, never let his left hand know what his right hand was doing. Rapacious and miserly as Harpagon, he was yet lavish and reckless in his licentiousness, and even more depraved than Casanova. All the worst attributes of Ahab, Jezebel, Ananias and Judas Iscariot were combined in him. In very truth, he was an incarnation of evil such as is difficult to be found in the history of mankind."

(Who shall say how much of the tigerish cruelty of the infamous Náná Sáhib was innate, and how much

acquired by contact with his brutal father by adoption ?)

The city of Poona lies upon the right bank of the Mutha, just below the point of its junction with the Mula. It is surrounded by typical Deccan country, flat, but relieved here and there by slight elevations, bare, but readily yielding crops to irrigation. The population of over one hundred and sixty thousand consists mainly of Hindus, with an unusually large proportion of Bráhmans, who keep alive and foster the old spirit of the place. During four hundred years Poona has been a centre of intrigue and disaffection, and so it is to-day. The high-caste Hindus, who engage in futile and senseless conspiracies against the ruling power, are more often than not Bráhmans who have been educated at the expense of the British, and not infrequently hold lucrative positions under the Government. During the Mutiny, Poona became a veritable hotbed of sedition. However, there is nothing to be feared from this element, which is made up of soft material, unlike the Maráthá men of action, who were the most troublesome subjects of the Mughals, and the most formidable foes of the British. Just as Sivají was a type of the latter, so was Bájí Ráo of the former. They have reached their limit of capacity when they incite a riot or instigate arson or murder.

It has been suggested, among other hypotheses, that Náná Sáhí, after he became a proscribed outlaw, took

refuge in Poona, where doubtless some of his adoptive father's adherents would have been able and willing to afford him an asylum.

The native press, which is in general loyal and creditable from the literary point of view, is represented here by two or three seditious blackmailing journals, which might be suppressed with advantage to the community and the country at large.

The city proper is divided into seven quarters, named after the seven days of the week. It is the headquarters of the Bombay army, and the residence of the Governor of the Presidency during a portion of the year.

Poona, like all but a few of the largest cities in India, is a native town ; few Europeans reside within its limits, the majority of them being attached to the military establishments in the cantonments. The wealthy Parsis and Jews generally have their residences in the suburbs, but the well-to-do Hindu prefers to live in the midst of his own people, and not infrequently inhabits a fine house surrounded by the humblest dwellings.

Poona is rather dirtier and less attractive than the ordinary run of native cities, but it is interesting on account of the numerous types of Western natives to be seen upon its streets. The Chitpawan will attract attention anywhere by the exceeding fairness of his skin, his blue eyes and clean-cut features, by the dignity of his bearing, and by his look of intellect and

breeding. He is a Bráhmaṇ, and comes of a caste which has produced more men of note than any other. Bájí Ráo and his adopted son, Náná Sáhib, were Konkaní Chitpawans.

Another striking figure is the Mussulman of the Konkan. He is one of the tallest forms in the crowd. His handsome aquiline features and grave demeanor betoken a dignity of character which is seldom lacking. A peculiarity of this type is that, in conjunction with the Muhammadan costume, he wears a Bráhmaṇ turban and shawl. In marked contrast to the last is the rather undersized, but well-built and very powerful, Mawalí, the "navvy" of the Deccan.

Now and again one sees a Madrasí merchant, mild of aspect and slow of tread. The Parsis are not numerous, but here, as elsewhere, they are the most prominent and praiseworthy citizens. The Portuguese half-caste is a familiar character, dressed in slovenly European habiliments. He is lazy, musical and addicted to drink. Anon the despised Mhár slinks along. Once he owned this country; now he is permitted to wrest a scanty living from the worst land in the village, or to keep body and soul together by scavenging in the city. These, with a hundred other castes, following a hundred different occupations, make up the population of the capital of the Deccan.

In the Shanwar, or Saturday, section stand the massive walls of the Junawada, covering an area of

about one hundred and eighty square yards. The palace was built by the grandfather of Bájí Ráo. It was here that Damájí Gáekwár was held a prisoner by the arch-plotter Balájí, and here also that Balájí's son was later incarcerated by his uncle. It was from a balcony of the palace that Bájí looked on with devilish glee while the brother of Holkar, tied to the foot of an elephant, was dragged shrieking through the streets, to die a death of lingering agony. It was within these walls that Bájí sat in sensual ease while Sindhia, at his invitation, collected a debt of two millions of rupees by plundering the city. Here one young Peshwá, after a brief but stormy life, committed suicide, and here another—a mere boy—was murdered.

Near by is the spot where condemned criminals were trampled to death by elephants, a mode of execution which has been practiced in other parts of India.

Old Maráthá palaces are to be found elsewhere in the city. The house which is pointed out as the residence of the famous Náná Farnavis is particularly interesting. One can imagine its gloomy and intricate interior to have been the scene of dark and tortuous plots; but for that matter intrigue is rife in every Hindu habitation, from the palace of the rájá to the hut of the grass-cutter. It is just possible that if this house were torn down it might reveal the secret of the never-discovered hoards of the "Maráthá Machiavel."

A pretty little nook of land is the Sangam, occupying the angle formed by the confluence of the two rivers. The presence of a number of temples adds picturesqueness to the spot.

The cantonments lie east of the city, and cover three or four times as much ground. They extend from the northern side of the Mutha-Mula River to a point as far south as the Hill of Parvati. Both European and native regiments are stationed at Poona, and the force includes troops of every arm of the service.

Viewed from the tank at its northern base Parvati presents the appearance of a squat hill, sparsely covered with vegetation and crowned by the renowned temple of the goddess. The broad, shallow steps leading to the summit may be seen winding over the face of the elevation in such an easy gradient as to be virtually a pathway practicable for elephants.

At each corner of an outer court are shrines dedicated to different Hindu deities, and in the centre the temple built by Baláji Ráo to Parvati, the "Mountain Goddess," daughter of Himálaya and wife of Siva. The edifice cost Rx100,000. The temple contains a silver image of Siva, with his consort on one knee and their son Ganesh upon the other, the two last wrought in gold.

During the Diwali, or "Feast of Lamps," held at the new moon of November, the temple, which



is capable of beautiful illumination, presents an entrancing sight.

From the top of the wall of the outer court an extensive view may be had. Poona lies to the north, hardly a mile distant, with Kírki beyond. Here Bájí Ráo is said to have stood and watched the defeat of his Maráthá army in the battle which sealed the fate of the Peshwás. Close at hand is the Hira Bagh, the beautiful "Diamond Garden," with its lake and temples, and the villa of the Peshwás. The Hira Bagh lies upon the road to Singurh, the scene of a daring exploit by Tanají, a Mawalí chieftain, and one of Sivají's lieutenants.

Grant Duff thus describes the place: "Singurh is situated on the east side of the great Sahyadri range, near the point at which the Purandar Hills branch off into the Deccan. With these hills it communicates only on the east and west by very high, narrow ridges, while on the south and north it has the appearance of a rugged, isolated mountain with an ascent of half a mile, in many parts nearly perpendicular. After arriving at this height, there is an immense craggy precipice of black rock, upwards of forty feet high, and surmounting the whole is a strong stone wall, with towers. The fort is of an irregular shape; the exterior presents on all sides the stupendous barrier already mentioned, so that, except by the gates, entrance seems impossible. From the summit, when the atmosphere is clear, is seen to the east the narrow

and beautiful valley of the Nira ; to the north a great plain, in the forepart of which Poona, where Sivají passed his youth, is a conspicuous object. To the south and west appear boundless masses of mountains, lost in the blue clouds or mingled by distance with the sky. In that quarter lies Ráigurh, from which place, directed by Tanají Malusre, the thousand Mawalís prepared for the attempt on Singurh." Dispersing into small parties, they stealthily approached the citadel by paths practicable only to mountaineers. One by one, with the aid of a rope ladder, they gained the interior of the fort to the number of three hundred, when they were discovered by the garrison. A desperate struggle ensued. The Mawalís, although greatly outnumbered, held their own until Tanají fell mortally wounded. Disheartened by the loss of their leader, the attacking party wavered and was upon the point of breaking into flight when reinforcements arrived under Suryají, the brother of the fallen chief, who had contrived to effect an entrance through a gateway. Thus encouraged, the Mawalís, shouting their battle-cry, "Har! Har! Maho Deo!" renewed the onslaught with such fury that those of the Rájputs who were not killed made a desperate attempt to escape over the precipice, where many of them were dashed to death on the rocks. In this terrific conflict between about one thousand men on either side the attackers lost upwards of three hundred and the defenders not less than five

hundred, while the commanders of both parties were slain.

Ráigurh is now little more than a memory, but time was and oft in the history of Maráshtra when all men's eyes turned toward the rock-bound fortress. Upon its battlements one may see the stone slab upon which the great Sivají was cremated. The flames of his funereal pyre must have been seen for miles around, from the valley below and the hills beyond. One may see the base of the Durbar Hall—the building has been destroyed to furnish material for the Bráhma town of Máhr at the foot of the rock. Here annually the Maráthá chief distributed the spoils of sack and foray to his followers. Here Soyerá Bye, the last survivor of Sivají's wives, called down the curse of Bhowaní upon her poltroon step-son, and from here she was led away to execution.

Looking over toward the east one sees Pertabgurh. The fort-crowned rock, bare and forbidding, stands out abruptly against the sky. On the farther slope lies a simple Moslem tomb, which marks the site of one of Sivají's daring exploits. In 1659 the Sultán of Bijápur, anxious to punish the Maráthá for some unusually vexatious depredations, dispatched a strong force against him under the command of Afzúl Khán. Feigning extreme trepidation, Sivají sent messengers to the Khán requesting a meeting with him at the foot of Pertabgurh rock. To this the

Mughal consented, it being agreed that each leader was to be attended by but one follower.

Leaving the bulk of his army beyond Mahábaleshwar, Afzúl Khán came on towards Pertabgurh with but fifteen hundred soldiers, who were halted a quarter of a mile from the rendezvous. As the chieftains advanced to meet each other, they presented a striking contrast. The Mughal general—a veritable giant, fierce of aspect, with an enormous sword hung at his side—stood haughtily erect to await the adversary whom he heartily despised. The Maráthá, small in stature, but lithe-limbed and long-armed, with a frank and engaging countenance, apparently unarmed, stopped frequently in his advance as though overcome by fear. At length they meet, and their arms go out in the conventional embrace of the time; but the left hand of the Maráthá opens, disclosing a set of steel claws, which he plunges into the neck of the Khán, quickly following up the attack with a thrust in the heart from a dagger which has been concealed in his right sleeve. At the same instant a band of Mawalís, who have been posted in the neighboring jungle, rush upon the Bijápur troops, who are surrounded and cut to pieces.

It may not have been fair play, judged by our standard of ethics, but it was part of the recognized finesse of the game in those days, and there is evidence that Afzúl Khán intended to seize or kill Sivají at this meeting, but he underrated his opponent.

Southward to Bijápur, over fifty leagues of road, his saddened soldiery carried the headless trunk of Afzúl Khán, passing through a flat and arid country, with here and there a group of palms or a clump of acacias.

The Báhmání Sultáns ruled over this territory until 1489, when the city of Bijápur was founded, and an independent kingdom established by Yusaf Khán. A son of Amurath of Anatolia, born in Constantinople, a refugee with his mother when yet a child, sold as a slave, and drafted into the body-guard of Bidúr, he raised himself by native talent, so that on the dismemberment of the Báhmání Empire he was strong enough to seize for himself the Sultánate of Bijápur and Golconda, and to found the Adil Sháhí dynasty of monarchs.

Old Bijápur lay within a thirty mile circumference of solid wall. The modern town, whose six mile length of wall assumes the shape of a skull, with the citadel for an eye socket, was then the fortress. It is a squalid, uninviting place, but interesting for its buildings and historical associations, and important as being the headquarters of a district with a population of over six hundred thousand, a number considerably smaller, however, than the population of the city in its palmy days.

Over at the eastern boundary of the city, near the Padsháhpur Gate, stands the Golí Gumáj, the tomb of Muhammad the "praiseworthy," the finest dome in

the world, and the pride of Bijápur. For simple grandeur, this mausoleum could hardly be surpassed. It lacks the delicacy and richness of so much of the Mughal architecture, but compensates for that deficiency in rugged strength and stern simplicity. Approached by a magnificent gateway, the tomb raises its massive bulk, from a platform six hundred feet square, along equilateral lengths of one hundred and ninety-six feet to a similar height. At each corner is a tower, with seven seven-windowed stories, surmounted by a cupola. These cupolas are reached by stairways cut in the interior of the main walls. Each of these towers has an entrance to the broad gallery which encircles the interior of the dome. The latter is constructed so as to give an extraordinary echo, which Cousens characterizes by saying that "one pair of feet is enough to awaken the echoes of the tread of a regiment." Each facade of the main building is divided into three huge arched panels, the outer ones being blank, and the larger and central being filled by oblong windows and a doorway. Three inscriptions surmount the entrance. These state that the end of Muhammad Sultán was commendable, that he is an inhabitant of Paradise, and that he has become a member of the House of Salvation. The date 1659, if it refers to the year in which the building was commenced or completed, would indicate that Muhammad's successor, Sultán Alí the Second was the builder.

On the top of this cubiform block is the huge dome, one hundred and twenty-four feet in diameter, overhanging the great hall, one hundred and thirty-five feet square, which is one of the largest domed enclosures in the world. Referring to what he qualifies as "a wonder of constructive skill," Fergusson says: "The most ingenious and novel part of the construction [of the dome] is the mode in which its lateral and outward thrust is counteracted. This was accomplished by forming the pendentives so that they not only cut off the angles, but their arches intersect one another and form a very considerable mass of masonry, perfectly stable in itself, and by its weight, acting upwards, counteracting any thrust that can possibly be brought to bear upon it by the pressure of the dome."

In the centre of the arched space below is the cenotaph of the Sultán. On one side of him his youngest wife and his son and heir, Alí Sháh; on the other his eldest wife, his daughter and his favorite dancing-girl, Rhamba.

The Golí Gumáj commands an extensive view in every direction. Looking toward the west, the modern town lies in the immediate foreground, with the minarets of the Ibrahim Roza just beyond, and out in the open country the scattered ruins of what was once a great city. To the north a confused jumble of mosques and tombs, pillars, arches and falling walls is all that remains of the old-time aristocratic suburb of Sháhpur. Three miles to the south

glimmers the Begum Lake, from which the city drew its water supply by a system of subterranean ducts, which must have been the result of infinite labor expended in their construction. To the east more ruins, a conical hill, crowned by the tomb of a celebrated Muhammadan saint, and far away in the hazy distance the flat-top, low-lying hills, which mark the boundary of the Nizám's territory, and approach, at their southernmost end, the rich valley of the Dhon—the cornucopia of ancient Bijápur. In every direction ruins, fast succumbing to the obliterating onslaught of the prickly pear and jungly overgrowth.

Some of the best preserved buildings are now lending their convenient walls to Government offices. Thus the "Palace of Joy," which in days gone by sheltered the beauties of Ibrahim's seraglio, is now occupied by an unromantic revenue official, and in the Bukhára Masjid mail-bags lie where the faithful were wont to spread their musallahs. Close to the Post Office is the ruin of what was a fine, though never completed, mausoleum. The original plan contemplated an edifice grander even than the tomb of Muhammad Sháh. The builder, Adil Sháh, Sivají's old antagonist, also commenced and also failed to complete the Jamá Masjid, which lies about half a mile to the southward of the Golí Gumáj. Sikander continued the work, and it proceeded under successive rulers, but for some unexplainable reason was never carried to a termination. Fergusson characterizes it



as "one of the finest mosques in India as it is"; but had the project as designed been consummated, this would have been a magnificent structure, covering about sixty thousand square feet.

Aurangzeb looted the mosque, as he did all other buildings which promised to repay the trouble. Amongst his plunder was carried off a number of manuscripts from the palace, which stands just without the eastern ramparts of the Citadel. The place is chiefly interesting now for the fact that it contains some half a dozen hairs from the beard of the Prophet. These are exhibited to the faithful once a year on the occasion of a religious festival. Meanwhile they are carefully guarded in a closed room. While the exterior of this building has nothing in form or material to recommend it to the lover of the beautiful, its chambers exhibit damaged paintings and evidences of inlay work which indicate that before the work of destruction commenced it must have been an exceptionally lovely place.

The Citadel contains a dozen buildings whose ruins are attractive on account of their beauty or historical interest, perhaps both. The old Durbar Hall, with its magnificent arches, cannot fail to arrest the eye. Here Aurangzeb sat in state, like a triumphant Cæsar, and had the king and courtiers of fallen Bijápur brought before him in fetters.

Lying about at different points along the walls one comes across disused specimens of Bijápur's ancient

artillery—interesting, but innocuous. On the top of a peculiar oval tower, which bears date 1583, is the Lamcharrí—the “Long Tom” of those days—a piece thirty feet in length. In a bastion, ornamented by a pair of lions’ heads carved in the stone, lies the Malik-i-Maidán, the “Monarch of the Plain.” It is one of the most cumbersome and ornate pieces of ordnance in existence. Its length and circumference are each about fourteen feet, and its bore two feet four inches. At the muzzle are two inscriptions, as follows:

“The disciple of the family of the Prophet of God, Abul-l-Ghazi  
Nizám Sháh, 956 A.H.”

“In the thirtieth year of his exalted reign, 1097 A.H.  
Sháh Alamghír, Conqueror of Infidels, King, Defender of the Faith.  
Vanquished Bijápur, and in commemoration of his triumph  
He fulfilled the requirements of Justice, and annexed the territory  
of the Sháhs.

Victory proclaimed itself, and he took the Malik-i-Maidán.”

Near the touch-hole, where a modern manufacturer might place his trade-mark, the maker of this patriarch among guns has left a record of his identity in the words:

“The work of Muhammad Bin Husain Rumi.”

During the siege of Bijápur the balls from some of the city’s cannon lit in the Ibrahim Roza, and did not a little damage, which has since been repaired, as far as possible, by the British Government. The desire

to bowl over the Mughal Emperor, who had taken up his quarters in the enclosure, would hardly justify the defenders in destroying their most beautiful building, and perhaps it is more reasonable to attribute the incident to bad marksmanship.

It is said that, impressed by the constant sight of the unfinished tomb of his predecessor, Ibrahim determined to commence his own in good time, and to confine its dimensions within readily attainable limits. What it lacked in extent was more than compensated for in ornamentation. The building is rich in graceful arches and delicate carving. The most remarkable of the latter is to be seen in the windows, which are latticed with Arabic characters, cut out of the stone slabs. Under the cornices of the front facade are some fine specimens of stone chains, such as are to be found in different parts of Southern India. (At Chillambaram, for instance, two pillars, twenty-seven feet apart, are connected by a heavy chain of individual links, cut out of a solid stone.) Fergusson says: "How the roof is supported is a mystery which can only be understood by those who are familiar with the use the Indians make of masses of concrete, which, with good mortar, seems capable of infinite applications unknown in Europe." The dome is surrounded by a number of minarets of various sizes. The hand of the Persian architect is visible in the general design, and in some of the particular effects. The entire edifice is surrounded by a portico

fifteen feet broad, admitting to the cenotaph chamber through seven arches on each side. The ceiling of this colonnade is beautified by the most chaste carving, consisting of texts of the Kurán, inclosed in floral borders, no two borders being of the same design. There are several inscriptions on the building. One upon the south side states that "Táj-i-Sultán issued orders for the construction of the Roza, at the beauty of which Paradise stood amazed. He expended one and a half lakhs of huns (\$350,000) in the work—and nine hundred more."

They deserved a better fate—the Adil Sháhí descendants of the Túrki trooper. It was a marvelous city that they built up in the two hundred years of their rule, and they left some magnificent monuments to perpetuate their memory.

## CHAPTER XI.

THE DECCAN, HAIDARÁBÁD, GOLCONDA, SECUNDER-  
ÁBÁD, ELLORA, RAUZA.

STILL the Deccan country—much the same everywhere. Here and there a walled-in cluster of mud-huts, roofed with palm-leaf thatch, and all around fields of grain, tobacco, castor or cotton—a fertile land, but a thirsty. To satisfy its demands every well and stream is taxed to the utmost, the contributions being extracted by means which differ but little if at all from those employed a thousand years ago. Oxen, goaded by almost naked peasants, drag primitive wooden ploughs through the slushy fields. Water is drawn from a well by means of a seesaw-like arrangement, consisting of a long pole, with a large skin vessel at one end and a boy or perhaps two at the other. When the vessel comes up, a man tilts its contents into the runlets which traverse the field. When water fails, a few miles of desert break the monotonous repetition of cultivated fields. In places the expanse of plain is broken by a range of low, bare hills, besprinkled with ruined fortifications. Along the road pass women in almost transparent

sarees, with yellow flowers stuck in their knotted hair, and men armed to the teeth. Not but that the country is as safe and peaceable as Central Park, but the Haidarábádí has a penchant for carrying weapons which he never uses. All classes are addicted to the practice, though not to the extent that they were twenty years ago. Still the subject of the Nizám, though he be a sweetmeat seller in the bazaar, who does not at least carry a dagger in his waistband is a *rara avis*.

As the capital is approached the country becomes broken, rocky and crag strewn—the evidence of volcanic action, no doubt. Huge boulders lie about in every direction, giving the appearance, from a short distance, of the ruins of some city of giants. The natives will tell you that this was the workshop of the Creator at the beginning of the world, and that this is the debris which remained when the work was completed.

This volcanic region has yielded gold, minerals and precious stones in great quantities. To the east of the city stands the craggy elevation of the Golconda of the Arabian Nights and of early European adventurers. Here is the “Valley of Jewels,” where precious stones lay as thick as grain on the threshing-floor. And here to-day loose diamonds are picked up in water-beds after the rains. So did a goatherd pick up the “Nizám,” which, after he had clumsily broken big pieces from it, remained one of the largest dia-

monds in the world, valued at three million dollars. These rocks gave up the world-renowned Koh-i-Núr, which passed, through many adventures, from the turban of the Great Mughal to the crown of the British monarch. Originally nine hundred carats in weight—truly a “Mountain of Light”—it has been reduced by ruthless paring to one hundred and eight carats.

Tavernier tells us that when he visited Golconda sixty thousand men were engaged in the search for the precious stones. Marco Polo, too, who came here at the end of the thirteenth century, relates that the inhabitants found “plenty of diamonds” in the hills and rocky beds of the torrents. At the present time this field is not systematically worked, but there is reason to believe that it would yield great results under scientific treatment. Doubtless the Nizám is wise to allow his buried treasures to lie undisturbed.

The ancient capital, for such it was previous to the founding of Haidarábád, is the summer residence of the Court, and it holds the tombs of former rulers. All but one of the Kutb Sháhí dynasty were laid to rest outside the fortress. The last of the line died an exile at Dalautábád, having fallen captive to Aurangzeb, when the Mughal Emperor, after a protracted siege, gained through treachery what he had failed to secure by force of arms.

An embrasured and moated wall interspersed with

granite bastions encircle the fortifications. Many of the old guns remain in various stages of decay, some of them split, choked, or with breeches blown out, just as they were left by the Mughal conqueror.

The Fort contains numerous ruins of palaces and mosques. A high wall surrounds the Nau Mahál, or "Nine Palaces," which stand in a well-kept garden. Surmounting all is the Bála Hisar, or Citadel, where the old treasury and palace lie in ruins. From the latter a subterranean passage, which is doubtless full of snakes and scorpions, leads, it is said, to the Gosha Mahál, three miles distant.

The citadel of Golconda dominates the surrounding country and commands the modern capital, which from its summit might be shelled to ruins. Five miles over to the east, from a setting of cool green pleasantries, rise the spires and domes of the city which Muhammad Kuli founded in 1589, and named Bhanagar after his favorite mistress, the lovely Bhagmáti, whose memory is still perpetuated by a mosque upon an eminence about a mile away, on the same side and to the northward. Beyond all, to the north, stretches the vast cantonment of Secunderábád. Everywhere the level expanse of plain is broken by squat hills and syenite rocks. Immediately below and around the Citadel, within and beyond the outer walls of the fortification, are scattered the ruins of the ancient city. To the eastward and northward, in what was a suburb of old Golconda, stand the noble



tombs of the Kutb Sháhí kings. Aurangzeb's soldiery quartered themselves in these buildings, and the damage which they effected has been augmented in the succeeding centuries. In comparatively recent times the edifices have been robbed of much of their lighter ornamentation by European visitors. The late talented Minister of the Nizám, Sir Salar Jang, whose able and cultured son at present fills the office, carried out extensive repairs among such of the tombs as were not beyond treatment, and replanted the gardens which formerly surrounded them. This aggregation of almost a score of royal tombs includes those of some of the women of the family, and notably that of Haiyat Baksh Begum, who was the daughter of one of the monarchs buried here, the wife of another, and the mother of a third. The most stately of these mausoleums is that of the Sultán Muhammad, the founder of Haidarábád, and the constructor of many splendid buildings. A heap of ruins upon the outer edge of this burial-ground indicates the spot where, before the fall of his line, Abu'l Hassan had commenced to erect for himself a house of death, in close proximity to the remains of his ancestors.

Haidarábád is a comparatively modern city, and its present ruling family is of no ancient descent. The founder of the house was a Turk named Chin Kulich Khán, who, in the early years of the eighteenth century, held the post of Governor of the Deccan, with the title of Nizám-ul-Mulk, or "Regu-

lator of the State." He was also styled *Asof Jah*, which name Muhammadan tradition assigns to the Minister of Solomon. During the reign of *Jahándar Sháh* he must have been a power in the state, for he had one of the profligate *Peshwá's* favorite dancing girls whipped in the streets of Delhi for having made an insulting remark to him. When the Persian invader had defeated the army of Muhammad Sháh it was *Nizám-ul-Mulk* to whom the negotiations for the terms of surrender were entrusted, and it was he who, though without success, when all were afraid to approach the enraged *Nadír*, pleaded with the conqueror to stay his soldiers during the fearful sack which ensued. By the time of his death, in 1748, the *Nizám-ul-Mulk* was to all intents and purposes the independent ruler of the Deccan, exercising a suzerainty over the *Karnatik*. He left three sons and a grandson, who contested the succession with one another. During the ensuing twelve years each held the throne for a brief space. Two of them were murdered and one killed in battle, leaving the famous *Haidar Alí* in possession of the city and territory which bear his name.

The *Nizám* is the premier prince of India. His rule extends over one hundred thousand square miles and a population of fourteen millions.

*Haidarábád* is essentially a Muhammadan town. Its walls harbor few but Muslím; the Hindus who have business here live without the gates, in the

suburb, which lies on the other side of the Musah and is reached by three bridges—needless in the hot season, when the river dwindles to the dimensions of a creek. The long, dusty streets of the capital, with white-washed shop-fronts formed by Saracenic arches; the mosques occurring at frequent intervals; the tall, sculptured minarets seen constantly rising above the city roofs; the sign-boards bearing Persian, Arabic or Hindu inscriptions; the names of the shopkeepers and the multiplicity of the beggars on the mosque steps and at the gateways give the general impression of a sort of Indian Damascus or Cairo. This is intensified by the busy throng threading the main streets with a perpetual tide of life; for here one sees on every side the snow-white turban of the “true believer” mingling with the red tarbosh of the Muhammadan negro and the green caftan worn by the Sayid or the Hadjı who has made his pilgrimage to Mecca.

From the architectural point of view Haidarábád has little to boast of. Still it is an extremely interesting city, and one which in some respects has no counterpart in India. Here are more beggars, more soldiers—or at least more armed men, for it is sometimes difficult to make a distinction—more elephants and more veiled women than one will meet anywhere else in the country.

A straight, broad avenue traverses the city from one end to the other. At the central point it is intersected by another, the four thoroughfares con-

verging at the Char Minár, whose four arches, fifty feet in height, set true to the cardinal points of the compass, are designed to face them. On the "four towers," two hundred feet above the busy crowd, floats the standard of Haidarábád, a simple wheaten cake upon a yellow field. When the first Nizám, so the story goes, was about to embark upon a perilous enterprise, a holy man gave him a chupatti for a talisman. Chin Kílich carefully kept the prize, and being sufficiently superstitious to attribute the success of his venture largely to his possession of the chupatti, adopted it as the insignia of his house. It is depicted by a solid circle of gray or silver, which is quite generally supposed to represent the moon.

Westward toward the Delhi Gate the street passes the palace of the late Sir Salar Jang. It is a fine building, occupying a prominent position, and, like all the residences of wealthy Musalmáns, it consists of a mélange of courtyards and quadrangles, pillared porticoes and arched halls, fountains and flowering plants.

One of the most striking features of these delightful places is the perfect quiet and seclusion they afford in the midst of a noisy city, a condition quite unknown to the denizen of a Western metropolis. You step out of the glare and bustle of a main thoroughfare; the gate closes upon you, and in five minutes you are reclining in a dim veranda or gallery look-

ing into a court paved with marble, open to the sky, and filled with blossoming shrubs. The air is cool, and laden with sweet perfumes; a subdued light soothes the senses; the place is sunk in silence, save for the soft splash of the fountain, and the occasional gurgle of the hookah. It is hard to realize that you are within a few yards of a hot, dusty, clamoring concourse of humanity.

Within the precincts of the royal palace are to be found six or seven thousand people when the Nizám is in the city. The enclosure embraces three large quadrangles, which are filled with soldiers, servants, horses and elephants. There is a conglomeration of white buildings, more or less artistic, and serving various purposes. The receptions and entertainments given here, which are usually attended by some prominent personages, have their quota of European guests, and are said to be exceptionally brilliant.

Over against the west wall, upon an elevated site, stands a larger and older palace, which was a few years ago occupied by the brother-in-law of the Nizám. It contains a number of objects of interest, not the least of which being a troop of saddle ostriches. This strange species of cavalry is eclipsed, however, by the regiment of Amazon infantry maintained by this prince. The Amír has a large collection of the Swiss and German mechanical toys and devices which find so ready a sale among the Indian princes; and of course there is the armory, a never-failing feature of

a Haidarábád palace, with its great variety of lethal weapons.

Another treasure house of curiosities is the palace lying in a suburb beyond the southern wall of the city, and reached by a causeway running through the swampy paddy fields.

Within pistol-shot of the barádari, at the back of the silk merchants' bazaar, in a small native house, there lived some years ago, and perhaps does still, one of India's submerged Europeans. As these unfortunates do not figure in the census, their number is purely conjectural, but it is quite likely that there are two thousand or more of them scattered over the country, sometimes drifting about like loafers among an alien population, sometimes grafted to one of the lower strata of the native population of a city. Now and again they are men of birth and education, who have for one reason or another become outcast from their own people, but more often the ranks of Indian loaferdom are recruited by deserters from the British army, time-expired soldiers who have married native women, locomotive drivers, railroad foremen, and the like, victims of strong drink, or natural vagabonds.

The Englishman who used to live down the little lane in Haidarábád had been an officer under the John Company, and had served in the Mutiny. He could not be induced to talk of that portion of his life, but that much his neighbors had learned from the wives, who were proud of the fact naturally, and never

missed an opportunity of displaying a medal which had been earned by hard service. Ten years ago he was a handsome, well-knit man, about sixty-five years of age, bearded and bronzed. He had adopted the dress and religion of the Muhammadans, and followed their mode of living. He was married to two women—sisters or half-sisters—of Persian descent, who were in possession of some small means upon which he lived, for he earned nothing, and indeed did nothing, holding little intercourse with any outside of his own household, although in manner, appearance and speech he might have passed for a native anywhere. He shunned Europeans, but craved their society. The only being of his own race with whom he maintained any relations was a priest of the Roman Catholic Church, to see whom, at rare intervals, he trudged over seven miles of road and back. He was engaged in some mysterious literary work which, when completed, would be a monument of Oriental lore, but that was probably an illusion of a diseased mind. He was an orthodox Muhammadan, more devout and punctilious than the majority of the co-religionists about him. What besetting sin or cardinal vice had brought about that man's downfall it would be impossible to surmise.

The Haidarábádí is a swaggering, independent sort of fellow, not given to over-much salaaming or sahibling; nevertheless, or perhaps the more on that account, the Anglo-Saxon is likely to feel more

drawn toward the native here than in any other city. The Muhammadan gets closer to the European than the Hindu ever does or can. In the case of the latter there is the barrier of caste, of course ; but apart from that, the Moslem exhibits more of the qualities we admire and respect in a man. He is almost invariably brave, dignified and frank, and as Kipling says, in comparing the races :

“ A Hindu is an excellent person, but—but there is no knowing what is in his heart, and he is hedged about by so many strange observances. . . . But a man who will eat with you, and take your tobacco, sinking the fiction that it has been doctored with infidel wines, cannot be very bad.”

It might be better for the people and the future government of India if the Musalmán of good birth would avail himself more frequently of the existing educational facilities. As it is, the other race, which is the less disingenuous, to say the least, fills the colleges, and occupies a great majority of the Government positions. It must not be inferred that the Hindus do not produce good men. Each Presidency can bear witness to the contrary ; but in each you will find commissioners who, having to deal with unrecaptive, uncommunicative, inscrutable Bráhma subordinates, sigh for a few more Muhammadan gentlemen in the positions of assistants.

Haidarábád is the chief of the native states, and in the event of a serious war with an outside power—Russia, for instance—would prove a powerful ally



to the British. The Nizám maintains a well-disciplined army of thirty thousand, trained by English officers, and this force might easily be increased four-fold in case of need ; for the Haidarábádí is, by inclination and heredity, a natural soldier. Indeed, this applies to the Muhammadans in general, and to a considerable portion of the Hindu population. If the occasion should ever arise, the world will be amazed at the military resources of India. It is not too much to assert that within twelve months the country could furnish a splendid army of a million horse and foot, including the finest irregular cavalry the world has ever seen. With the advantages of acclimatization and familiarity with the peculiarly strategetical topography, such a force might be depended upon to repel any invader.

On the occasion of the annual Langar review, which takes place during the festival of Muharram, the Nizám's army affords a magnificent spectacle in the march past the palace—the troopers, splendidly mounted and sitting their chargers like the born horsemen that they are.

The Nizám is a keen sportsman and maintains a fine polo ground and two or three preserves in the vicinity of the city. The latter, which are similar to those of native princes elsewhere, are tracts of rough country, inclosed by high stone walls. Within these bounds, deer, bear and other large game are kept. When a drive is decided upon, the gunners take post

in favorable positions, entirely out of danger, by the way, and the game is sent down to them by the beaters. The Nizám's shooting-grounds are strictly preserved, and the animals are so seldom disturbed that they are much less wild than when in their natural habitats. A European visitor is likely to be invited to take part in a battu, and he will accept the invitation for the sake of the amenities, or in a spirit of curiosity, although the method of slaughter may not be quite consistent with his ideas of sport.

The cheetah, or "hunting leopard," of which the Nizám has several very fine specimens, is frequently employed in the chase in Southern India, where its favorite prey, the black buck, abounds. In the cool of the morning and evening these beautiful beasts are to be found in large numbers among the young crops in the flat lands.

The chase with the cheetah has many points of resemblance to falconry. The approach and attack of the quadruped is not unlike the flight and final swoop of the hawk. The sport is a very old one, and was in vogue among the Hindus long before the Muhammadan occupation of the country.

The cheetah, hooded and leashed like a coursing hound, is taken to the field of action on a flat car or in a wooden cage. A herd of buck being sighted, the "hunting leopard" is unhooded and slipped. With a swift, sinuous and graceful movement, he glides towards the quarry. Crouching until his belly

brushes the earth, with outstretched tail, he swings his seven or eight feet of supple length to right or left, as cover offers, and so, keeping to windward, arrives within striking distance of the unsuspecting victim. Selecting his mark, with a mighty bound, he flies through the air towards it with such force as to bring it to the ground. Despite its proverbial agility, the deer cannot regain its feet before the cheetah, which is quicker still, has clenched his teeth in the throat of the doomed animal.

To perform this feat of agility—for he has no great strength—which is a daily incident of his natural life, the cheetah requires no training. His tuition consists merely in teaching him to surrender his prey without tearing it to pieces, and as soon as he learns that the internal organs of the creature are the invariable reward for a kill, he satisfies himself by sucking the blood from the wound in the throat, until the hunters come up and drive him off.

Upon an elevated terrace, overlooking the wooded and rocky stretch of hunting ground, stands a gray stone obelisk. It is quite plain, save for the initials J. R., carved upon each of its four faces. There is no date; there are no words to tell the story of the remarkable Frenchman who lies buried beneath this simple monument.

During his life the Haidarábádís fairly worshiped this “son of Moses,” as they called him, and to this day each anniversary of the death of Jean Raymond

is the occasion of a grand demonstration by the troops and citizens of Haidarábád. The natives hereabouts will tell you marvelous stories of the prowess of the general and his countrymen who served under him ; of dashing deeds performed under the eye of the great Haidar ; and how Raymond's French battalions held the field at Kurdla when Alí's cavalry was in full flight.

The road which runs past the great Sangar tank to Secunderábád, five miles from the capital, is resplendent in the cool of the evening with bright uniforms of out-riders and escorts, gay costumes and magnificent equipages. It is the favorite drive of the Europeans from the cantonments, and the grandees from the city. Along its length are strung handsome villas, occupied by the Nizám's nobles, British officials and wealthy merchants. Upon the route stands the Church of St. George, and in its graveyard rests an Eurasian whose family was strangely and intimately connected with Haidarábád.

Toward the end of the eighteenth century General Palmer, an officer in the East India Company's service, whose portrait may be seen in one of the neighboring houses, married a Begum of Oudh, a Musalmán lady of rank and wealth. William Palmer, who was interred in St. George's churchyard, was the result of that union. With his mother's money he started a banking house on the same principles as those of the usurious native concerns, which

from time immemorial have flourished in all parts of the country at the expense of the needy. In the time of the notorious Bráhmaṇ minister Chandu Lal, "King Palmer," as he came to be called on account of his extraordinary influence, financed the Nizám's government at the comfortable rate of twenty-four per cent. interest. The lucrative business was ultimately suppressed by the British authorities, who discovered that Palmer and Chandu Lal, taking advantage of the Nizám's excessive devotion to pleasure and neglect of business, had in collusion been systematically robbing the state. This was one of the affairs for which Warren Hastings was held partially responsible. The finale entailed the loss of vast sums upon the half-caste "King;" but, like his father, he had turned matrimony to good account, so that his later years were made comfortable by the fortune received from his third wife, who is fittingly mentioned in terms of eulogistic gratitude upon his tombstone.

The cantonment of Secunderábád, covering about twenty square miles, is almost the largest in India.

Within an hour's march to the northeast is an entrenched and fortified refuge position, to which the British troops could retire with safety in case of need, and where they could withstand an indefinite siege; for the place is well protected by heavy artillery, and has an ample water supply. Not the least important feature of the camp is an absolute bomb-proof shelter

for non-combatants. The Mutiny taught much to the British, which they will never need to learn again.

In the northwest corner of the state of Haidarábád are the world-famous caves of Ellora.

A few miles distant is the busy little town of Aurangábád, which, like many another old Indian city, has seen better days. Malik Ambar, the Abyssinian Sultán, made his capital here when "Good Queen Bess" was occupying the throne of England. About a mile distant is the old-time burial ground, where Aurangzeb erected a splendid mausoleum to the memory of his daughter Rabia Durrani. With commendable generosity, and an appreciation of ancient art not always displayed by native potentates, the Nizám caused this building to be restored at great expense to himself. It is extremely beautiful, and contains some exquisite specimens of carved marble lattice work. The grave, according to orthodox Muhammadan custom, which was more frequently than not violated by those in high places, is uncovered.

Near by are the caves of Aurangábád, which may be reached by traversing very rough ground and clambering up some three hundred feet of difficult rock; but, with Ellora in prospect, one is satisfied to forego the feat, unless seriously in need of violent exercise.

At Ellora there is a village of a few hundred inhabitants, who rejoice in the possession of a wonder-working shrine, whose curative properties

attract diseased and crippled pilgrims from all parts of the Deccan. The villagers are a sound and healthy lot, for the reason that they will not allow a man of impaired physique to stay among them, lest his presence should discredit the efficacy of their health-dealing fane.

The celebrated rock temples are distributed over the sloping face of a crescent-shaped plateau for the space of a mile and a half.

These caves are the most extensive, and the temples the finest in India; indeed, they are the most stupendous architectural works ever executed by man. The oldest date from 200 B.C. at latest, and for many centuries have been the objective point of pilgrims from every part of the country; for they are threefold in character, and attracted Buddhists, Bráhmans and Jains alike. In these recesses the little Hindu princess Dewal Devi took refuge from the Great Mughal, who had slain her Rájput father, and taken her mother into his seraglio. Far as was her hiding-place from the old home in Gujarát, the Emperor's emissaries found the little woman and carried her off to Delhi, where she eventually was married to one of Alá-ud-dín's sons.

The rock temples of Ellora number about thirty-five, the majority being of Bráhman origin. The slope of the hill is fairly honeycombed; there cannot be fewer than forty excavations of various descriptions; chaitya caves, and Bráhman

temples; viharas and halls. Here a courtyard, with carved obelisk or pillared arch, affording an imposing entrance; there a wall of natural rock concealing the temple behind. In this hall Buddha sits in solemn solitude beneath a domed roof; in that, all the gods of the Puranic Pantheon appear to be holding high revel amid the most fantastic surroundings.

At thought of the inexhaustible labor that wrought these wonders in the solid rock, the work of the Pyramids fades into the background of commonplace. But the crowning glory of Ellora is Kailas, the marvelous Temple of Siva. Here the superabundant energy of the workmen, or the insatiable ambition of the master mind, would not be satisfied with a mere excavation, but must needs hew within the rocky mass a temple as complete as though it stood under the sky upon the hill-top. Roof and walls have been cut away and treated externally in paint and relief. This monster monolith, reaching a height of over one hundred feet, stands in a court about three hundred feet long and half as broad. A rock wall one hundred feet high, embellished with gods of titanic proportions in high relief, masks the front of the temple. Passing through an entrance in this screen, which is thick enough to contain chambers, one is confronted by a fine sculpture of Lakshmi—the Goddess of Luck. Two enormous elephants guard the entrance. The galleried hall is covered with figures



in high relief, and in the uncertain light the grotesque and contorted forms of strange deities, with eyes of jade or chunam, seem instinct with repulsive life.

From the summit of the plateau one's gaze is turned instinctively toward the pleasant little village of Rauza, reposing within its ancient walls two thousand feet above the sea. A confused group of white buildings dominated by a dome marks the resting-place of an illustrious company. Chief of these in life, though least conspicuous in his place of last abode, the Emperor Aurangzeb lies under the spreading branches of a sweet bukúli, overshadowed by a mosque. His uncovered grave beneath the vault of heaven fills a modest plot in the angle of a wall. It is such a grave as might have been purchased with the proceeds of the caps which the Great Mughal himself made and sold for the purpose of defraying the expenses of his burial. Azim, the son who was with him in his last moments, is laid away near by. More pretentious than these is the tomb of Asof Jah, the founder of the royal house of Haidarábád; and here also the last of the Sháhí kings of Golconda found a final resting-place after thirteen years of dreary imprisonment on the dark, fort-crowned cone of Daulatábád, which breaks the sky line of the distant horizon.

It is not, however, as the burial-place of kings that Rauza is held sacred by the devoted Muhammadan, but because of the shrines of the Sayids, its

sacred relics and its legends of miracles; for here is treasured the imperishable robe of the Prophet, which on a certain day of each year is submitted to the gaze of awe-struck pilgrims; and here are some hairs from Muhammad's beard, which grow and multiply with time, and will, so long as hair is to be found in the Deccan. More wonderful than these was the shrub which shot up from the grave of Sayid Hazrah Burhana-dín and bore a daily crop of solid silver buds until the shrine received a suitable endowment. Lest you should doubt, the guardians of the place show you particles of silver upon the pavement at this day.

It is no wonder that what Karbelá is to the Shiahs of Asiatic Turkey, Rauza is to their co-religionists of the Deccan.

## CHAPTER XII.

MADRAS, TRIVALÚR, MAHÁBÁLÍPUR, CONJEVERAM,  
TRICHONOPOLI, ARCOT.

THERE are no more inhospitable shores in the world than those of the Coromandel coast. Its entire length does not present a single inviting harbor. Money and ingenuity have been expended without stint to produce a safe anchorage at Madras, and, after all, ships lying there must needs put out to sea upon the approach of a cyclone, or risk the fate of the many which have gone down within sight of the city. Such was the fate which overtook the French fleet in October, 1746, scarce a month after Fort St. George had capitulated to it. Early in the nineteenth century a terrific hurricane occurred, in which two men-of-war and nearly a hundred smaller vessels were lost. In 1881 another cyclone shattered about one-third of the breakwater, then almost completed after six years' work. Considering the nature of its coast—a straight line of sand extending for miles under the sea, with very gradual descent—Madras has now a good roadstead, but it is almost a misnomer to call it a harbor.

The city was for many years a bone of contention between the French and English, though the wonder is, first that a town was ever built here, and next that it has survived and flourished under such generally unfavorable conditions. When the British, in 1639, bought from the Chandragíri rájá the six-mile strip of barren sand upon which their first Indian settlement was made, it must have been with grim satisfaction that he pocketed the purchase-money, for a less advantageous site could hardly be conceived. It had no inland water communication, and, as has been said, the approach by sea is both difficult and dangerous. Even in fair weather a surf breaks upon the shore, which is only passable by the flat-bottomed, nailless musalah boat and the non-capsizable catamaran.

Despite these drawbacks, British pluck and enterprise has built up a city of half a million inhabitants, with inland and ocean trade only exceeded by Bombay and Calcutta.

Madras is a straggling town; its houses set far apart, with little attempt at order, giving the impression that the amount of ground occupied is a matter of no consequence, and, indeed, such is the case. Private individuals, and more particularly the Government, have done much towards improving the appearance of the city and suburbs, and enhancing the comfort of their inhabitants, by planting trees and laying out gardens, so that the bald patch of sand on which the early trading-post was established has un-

dergone a complete change of aspect. One may drive along the Marina, or one of the several fine macadamized roads running into the suburbs, between continuous lines of trees, whose branches often meet overhead, forming green and shady archways that remind one somewhat of an English country lane.

Black Town abuts on the harbor, and is occupied mainly by Hindus, the Muhammadan quarter being south of the Fort, and beyond this again, in the same direction, the suburb of St. Thomé, the scene of the martyrdom of the Apostle Thomas.

The Arsenal within Fort St. George has a museum containing many interesting relics. There are colors captured from Dutch and French, and a gun taken from Jaswant Ráo ; there are the keys of Pondicherri, and a cage in which a British officer was confined by the Chinese for many months. The place is rich in curious old weapons and projectiles.

Government House contains a fine collection of historical portraits, one at least by Lawrence. That of Clive, who began his career here as a writer in the employ of the East India Company, is said to be the best likeness of him in existence. There is the same touch of the mystic and the fatalist which one sees in the face of "Chinese" Gordon, a something which seems to explain the great achievements and the self-destruction.

From the old lighthouse, whose office has been usurped by a tower, with more modern appliances,

upon one of the public buildings, one has an extensive view of the city and the surrounding suburbs and villages which lie within its boundaries, embracing twenty-seven square miles.

From this elevation the city presents a green and cheerful aspect, the houses of the Europeans in particular standing in well-ordered grounds, stocked with shade trees. The polished chunam covering upon the yellow walls of the buildings gives the appearance of marble. The hundred and more acres of the People's Park, with its tanks, zoological garden and tennis courts, is a noticeable feature of the landscape, which is intersected by the several canals that terminate at the city. The Marina, the resort of fashion in the evening, skirts the shore, running southward from the Fort past many of the principal buildings. The spires of many churches rise from the comparatively open spaces in front, while from the crowded Hindu town on the one hand, and the Moslem quarters on the other, pinnacles of temples and mosques protrude from the shapeless mass of buildings. A five-mile drive along the fine Mount Road, skirting the great tank towards the end of the journey, will bring you to Little Mount. The mounts—there are three of them—are all connected with legends of St. Thomas. If Christians were imbued with the religious enthusiasm of the Muhammadan, this place would attract pilgrims from every part of India.

On the summit of Little Mount is a very old church, how old no one knows, but one portion of it consists of a cell which the apostle occupied. On the rocks outside they will show you spots worn by his knees, and near by a little spring which, like Moses of old, he caused to jut from the dry rock. In the church is a portrait of the saint, with an old inscription in Portuguese.

The scene of his martyrdom was Mihilapur, where stands the modern village of St. Thomé, two or three miles to the eastward, beyond the Theosophist settlement of Adyar, famous as the headquarters of the Blavatski-Alcott coterie.

With regard to the martyrdom, Bishop Heber sees "no good reason for doubting that it is really the place." The ministry of St. Thomas in India is thoroughly authenticated. It is mentioned in the Anglo-Saxon Chronicles, by St. Jerome, Bishop Dorotheus and other ancient writers.

At Cochin and some neighboring points are to be found the Christian sect of Nazaraní, the earliest members of which were converted by St. Thomas. At different times during the first ten centuries after Christ, their numbers were augmented by refugees from Jerusalem, Bagdad, Nineveh and Syria. They prospered and became numerous, and for a period were governed by a king of their own. But the advent of the foreigners, while a source of numerical strength, destroyed the unity of the church by giving

rise to numerous schisms and differences. In 1653 the Syrian faction sent to Antioch for a bishop, in opposition to the native incumbent of the See, and from that time there have been two prelates in this interesting religious community. At present there are several divisions amongst the million or more of their numbers—Nestorians, Syrian Jacobites, Roman Catholics, and other denominations.

Cochin was one of the places in which St. Francis Xavier preached with marked success. In 1577 the first book printed in India was produced at Cochin.

One might suppose that of all nationalities and religions, Jews would be the least likely to find representation among the natives of Southern India; but Cochin has a Jewish colony composed of both black and white races, who live in the same quarter, though in separate parts of it. The native Jews were a recognized political community as early as 390 A.D., when the Rájá of Malabar granted to them Cranganore, with the right of working the copper mines. There are numerous tribes of Hindu Jews to be found at various points of the interior, and as far north as Poona, where they are engaged in the production of oil.

To regress to the Coromandel coast: Trivalúr, about twenty-five miles from Madras, has a remarkable Dravidian temple. Its nucleus was a pretty village shrine, which by some happy chance, or perhaps on



account of extraordinary holy associations, came to be a place of unusual sacred importance. The original temple dedicated to Siva and Kálí occupies the centre, surrounded by a cloistered court measuring one hundred and ninety-two feet by one hundred and fifty-six feet, its front wall broken by a gopura, a conical structure of stone rising in sculptured and columned tiers above the entrance. At a later period the first court was enclosed by another, four hundred and seventy feet square, with gopuras, larger than the former one, at back and front. This enclosure contains a number of small shrines scattered about in disorderly profusion. Finally the whole was surrounded in another court formed by a wall nine hundred and forty feet by seven hundred and one feet, with five additional gopuras let into it at irregular intervals. The outermost court contains several shrines of a more imposing character and greater elaboration of design than any in the interior partition. The process of addition and improvement was suddenly arrested, though why it is impossible to say, some time within the past century, after work had been carried about half-way upon one of the great halls which are the usual complement of such temples. These halls are generally supported by one thousand columns. At Trivalúr less than three-fourths of that number have been erected, and about one-half stands roofless.

While the detail in this temple is fine and laboriously

extensive, the design is extremely bad and the general view disappointing.

A favorite excursion with the Europeans of Madras is to Mahábálipur, the city of the Great Bálí. It is a twelve hours' journey by boat through the Buckingham Canal. The raths and excavations are of Buddhist origin, dating from the seventh century—the beginning of the decadent period of Indian Buddhism. Like most similar remains, they have been adopted by the Bráhmans, but without material changes in their architectural features.

The five raths or monolithic temples form a cluster upon the sandy beach to the south of the village. The Bhíma Ratha, which is the largest, measures forty-eight feet in length, twenty-four in breadth, and is twenty-seven feet high. The upper portion is finished in little recesses, made to resemble the entrances to cells, in imitation of the vihara. Next to the Bhíma rath is another, square as to the base, and rising in four pyramidal stories, which culminate in the usual Dravidian dome.

For a space of about two miles in either direction from the shore, the ground is covered with temples, sculptured rocks and colossal monolithic figures; chiseled representations of men and monkeys, gods and elephants; the boar temple and the tiger cave. Here a chaitya in a state of fair preservation; there a huge rock carved to represent the forms of men and animals in various fantastic attitudes. Near by

an excavation, forty feet in depth, with a façade, pil-lared at regular intervals along a greater length, the interior covered with carvings in high relief.

Placed like an eyrie upon the point of a difficult rock is a little shrine from the doorway of which you look down upon the Temple of Durga immediately beneath. The large Temple of Vishnu is shut against visitors, to insure the privacy of the worshipers from the neighboring Bráhmaṇ village.

But perhaps the most interesting spot in this aggregation of architectural religious remains is the Temple of Siva, whose base and pillars are lapped by the commingling waters of the Sea of Bengal and the Indian Ocean. No doubt it once stood inland; indeed, the natives, pointing to an unusually heavy line of breakers a mile or more out, will tell you that other temples lie a few fathoms beneath the surface at the spot, and that you might see them plainly if the waters would be still.

A granite wall once enclosed the building, but all that remains of it are heaps of shattered stone and the heavy gate-posts. Within the walls are sculptured in alto-relievo presentments of Báli, Siva, Parvati and Vishnu. The eastern entrance abuts upon the water, and its threshold is but a few feet above it. Immediately in front, upon a rock in the sea about seventy-five feet distant, is a "lamp pillar" which formerly bore a light, perhaps to warn the fisher folk of the adjacent villages from reefs which

lie off the shore at this point. The pillar has been broken by the force of the waves, and its present height of eighteen feet is about half of its original altitude. Southey refers to this spot in his "Curse of Kehama," when he writes of

"The sepulchres  
Of ancient kings, which Bálf in his power  
Made in primeval times, and built above them  
A city like the cities of the gods—  
Being like a god himself. For many an age  
Hath Ocean warred against his palaces,  
Till overwhelmed beneath the waves—  
Not overthrown—so well the awful chief  
Had laid their deep foundations.

\* \* \* \* \*

Their summits in the noonday light  
Shone o'er the dark green deep that rolled between;  
Her domes and pinnacles and spires were seen  
Peering above the sea, a mournful sight,  
And on the sandy shore, beside the verge  
Of ocean, here and there a rock-cut fane  
Resisted, in its strength, the surf and surge  
That on their deep foundations beat in vain."

The temples of Southern India are much superior to those of the north, at least in the matter of magnitude. The Karnatik is particularly rich in these remains of the ancient art of the Dravidians, those people who, like the Aryans, immigrated from Central Asia, and pushed their way to the southern end of the peninsula, where their descendants to-day speak Tamil, Telugu and Kanarese.

Conjeveram, the Benares of the south, is one of the seven holy cities of India. There are two groups of temples, with fine gopuras from one hundred and fifty to two hundred feet high. The Hall of a Thousand Pillars in the great Ekambárah Swanír temple contains a number of carved and colored wooden images, which are carried in procession during the May festival.

The Temple of Vishnu is the pride of Conjeveram. It is entered through a seven-storied gopura. The establishment includes a great many nautch girls, who are ready and anxious to perform for the amusement of the visitor, but not without an eye to their own profit. The same idea, mingled with the pride of proprietorship, induces the priests to produce the jewels, which, if they be genuine, are of no inconsiderable value. There are head-pieces of gold, with settings of precious stones; gold chains by the bushel; necklaces of various kinds; fillets and frontlets and foot casings, all of gold and all enriched with gems. One of these ornaments the guardians claim to have been given to the temple by Lord Clive. On one of the walls is a innocent-looking mark, which, however, has an important significance. It is the initial letter of the word Vishnu, which has been the subject of grave and even fierce controversy among two sects for more than a hundred years. One party reproduces this mark upon the forehead with white paint, in a plain stroke, and they have the approval of the

priests of Conjeveram ; the other adds a little curve which extends part way down the nose. The worshiper of Siva is distinguished by three horizontal white lines upon the forehead.

Sir Hector Munro cast his guns and impedimenta into the temple tank in his memorable retreat to Chingalpat, after the crushing defeat by Haidar Ali.

From miles distant in any direction one sees the famous battlemented rock of Trichonopoli, rising sheer two hundred and fifty feet out of the plain, with the town huddled about its base. Upon the south side a covered way leads by steep steps to the temple upon the summit, with its huge silver Nandi Bull.

This elevation commands a magnificent view of the surrounding country for many miles. To the north, the shallow Cauvery encircles the island of Seringham, whose thickly wooded shores encompass the enormous Temple of Vishnu, seven miles in circumference. Its towering gopuras top the intervening trees, but otherwise the temple buildings are not discernible. On the east, north and west the dead level of plain terminates in hills reaching in some places an altitude of four thousand feet.

In the town they will point out to you the house in which Clive lived, and show you a tablet marking the spot where Bishop Heber died while using the bath of the Judges' Court.

The hills which curtail the western horizon form a spur of the Neilgherries, among whose higher elevations

lie the sanatoriums of Kúnúr, Wellington and Útakamand, the last one of the "death traps," so called by ignorant agitators, in which Boer prisoners were recently encamped.

Of the aboriginal tribes of the Neilgherris the Túdas, who number but a few hundred, are interesting on many accounts. They are tall, handsome men of splendid physique, with large round eyes, regular features and Roman noses. Their uncovered heads are thickly laid with long ringlets. They are a brave, honest community of herdsmen, whose religion is theistic and non-idolatrous. They practice polyandry, and are fast becoming extinct.

Historic Arcot, the "six forests" of the six holy hermits, is hardly a factor in the modern economy of the Indian Empire, but it occupies a prominent position in the annals of the country. Its blasted walls and shattered gateways are eloquent witnesses of the stress of war. Hindu and Mughal, Frenchman and Briton have struggled for possession of it. Adondái, Zúlfakar, Haidar and Lally are names intimately connected with it, but, so long as deeds of daring stir men's pulses, Arcot will be best remembered for Clive's gallant capture and defence of it. Within defective fortifications, easily approachable from several points, the meagre garrison of two hundred sepoy and one hundred and twenty British troops withstood a native army exceeding five thousand, and supported by one hundred and fifty French-

men. Macaulay recites the story in impressive language :

“During fifty days the siege went on. During fifty days the young captain maintained the defence with a firmness, vigilance and ability which would have done honor to the oldest marshal in Europe. The breach, however, increased day by day. The garrison began to feel the pressure of hunger. Under such circumstances any troops, so scantily provided with officers, might have been expected to show signs of insubordination ; and the danger was peculiarly great in a force composed of men differing widely from each other in extraction, color, language, manners and religion. But the devotion of the little band to its chief surpassed anything that is related of the Tenth Legion of Cæsar, or the Old Guard of Napoleon. The sepoys came to Clive, not to complain of their scanty fare, but to propose that all the grain should be given to the Europeans, who required more nourishment than the natives of Asia. The thin gruel, they said, which was strained away from the rice, would suffice for themselves. History contains no more touching instance of military fidelity, or of the influence of a commanding mind.”

At last, on the great day of the Muharram, the besiegers made an attack in full force, and the famished and well nigh exhausted defenders made a supreme call upon their fainting energies to meet the onslaught. An hour of terrific fighting ensued.



Each successive advance was repelled in hand-to-hand encounter. At length superior numbers gave way before indomitable determination. The attackers broke into disorderly retreat, abandoning their camp and guns to the garrison.

Centuries before the Muhammadans invaded India Madura was the capital of a large and powerful kingdom, and the centre of the learning and religion of the southern peninsula. Of the princes who have ruled here in the past none has left a name so famous as that of Tirumala Naják, whose brilliant reign of thirty-six years occurred in the first half of the seventeenth century. He was the Sháh Jahán of the Karnatik—the master-builder of Southern India. The magnificent structures which originated with him are everywhere in evidence.

His palace has been “restored,” and now has something of a modern aspect, due to the application of white and yellow plaster to its native granite. What has been lost in artistic effect is made up for in fitness, for the building has been given up to official pursuits. Its splendid apartments are now occupied by the offices of magistrates and collectors, and even the Tamkam near by, the scene of many a stirring gladiatorial conquest in days gone by, has been converted into a residence.

The palace is entered through a fine granite portico, built in honor of Lord Napier, to whom the place owes its salvation from decay. A stone stairway

leads through a broad pillared and arched corridor, Moorish in its outlines, to a court under a great dome. This was the audience hall or throne room. It is seventy feet high and sixty feet in diameter. It has the ever-present gallery, from which the women of the zenana, themselves concealed, could sit and watch the scene below. A smaller but similar chamber, adjoining, is now used by the collector as a treasury.

A fanciful legend is connected with Tirumala's bedroom, an apartment over fifty feet high. The ceiling has four holes in it at regular distances apart, and there is a large ragged open hole in the roof. They say that the king's bed was suspended from hooks in the first, and that a thief entered by the large aperture and succeeded in getting away with the crown jewels. Tirumala offered to grant an hereditary estate to the unknown robber if he would return the jewels. The promised reward had the desired effect, and, upon receiving his property again, Tirumala conferred the land upon the thief; but, lest there should be any mistake about the hereditary character of the gift, ordered him to be immediately decapitated.

At least the finest portions of the great Temple of Madura were erected by Tirumala. The enclosure is in excess of eight hundred feet one way and seven hundred the other. It has nine gopuras, one of them rising to a height of one hundred and fifty feet. In Lakshmi's Hall, the roof of which is supported by eight statues of the genial goddess, stall-keepers dis-

play their wares, and vendors of flowers find customers among the many pilgrims and worshippers. Everywhere are statues and carvings in various relief. Here Siva is dancing, and there he is engaged in spearing a dragon. His son, Karttikeya, the Mars of Hindu mythology, divides attention with Ganesha, the god of wisdom. Elephants, peacocks, lions and other animals, in faithful or distorted forms, abound. The Tank of the Golden Lilies is associated with Queen Mangammal, who built a tasteful little alcove here. This unfortunate woman incurred the ill will of her subjects by her infatuation for a Bráhma-man priest. The man was probably placed beyond their reach by his caste and occupation, but they vented their rage upon his paramour by putting her to a horrible death of slow starvation in constant sight of food. A statue of the Bráhma-man stands beside the tank, and upon the ceiling of the arcade which surrounds it are portraits of both the lovers. A very striking effect is produced by twelve pillars, in the forms of grotesque animals, the intervening spaces being occupied by statues of the five Pándava brothers. Yudishthira, the unlucky gambler, is upon the right, and opposite to him Arjuna, with the mighty bow which won Draupadi in the Swayamvara. Bhíma is depicted with the famous club that crushed the skull of Duhsasana and broke the knee of Duryodhana.

The Temple of the Rishis, or holy men, contains a numerous aggregation of statues of Hindu saints and

deities. It is also the repository of the jewels and vahanas of Minakshi, the "fish-eyed goddess," and Sundareshwar (under which name Siva is here worshipped), who are the co-dedicatees of the pagoda of Madura.

The magnificent choultrie, which has been so often described, was built by Tirumala in honor of the tutelary deity, who is said to have paid him a visit of ten days' duration each year. This gallery has rows of sculptured columns, whose capitals (starting at about two-thirds of the elevation) and cornices follow arch-like converging lines until they meet the narrow, flat roof, giving the effect of a long archway with depressed apex. On either side of the central corridor are five pillar-statues, representing different members of the Naják dynasty. Tirumala is distinguished by the addition of a canopy and the presence of two attendants at his back. On his left hand stands his consort, the Tanjore princess.

The Temple of Madura is one of the finest and oldest specimens of Dravidian architecture in existence. It is a type of the general plan which was followed by these people in all their pagoda temples. They vary in arrangement, but usually consist of the following parts :

1. The Vimana, or Adytum. This is the central point of the whole, and the "holy of holies." It is square, and surmounted by a pyramidal roof, overlaid with gold. In a dark, cell-like chamber the altar

and idol are placed, and a lamp kept constantly burning.

2. On each side of the Vimana, usually in directions corresponding with the cardinal points of the compass, are the Mantapas, huge stone porches, profusely ornamented with sculpture.

3. The Gopuras, or gateway buildings. They are pyramidal in form, and rise in diminishing tiers, of from seven to fourteen stories, to a height frequently exceeding two hundred feet. They invariably terminate in a flattish, oblong dome. The exterior is a conglomerate mass of grotesque figures upon a succession of pillared platforms.

4. The Choultries, or colonnades. The conventional number of pillars is one thousand, but frequently they fall short of the full count. The columns are elaborately carved from base to capital, and take diverse forms, supporting a flat roof at an elevation of from twelve to twenty feet.

5. The Sacred Tanks, surrounded by artistic arcades, and having steps leading down to the water.

6. The Enclosing Wall, which has no gates nor entrances save through the gopuras.

In addition to these regular features, the confines of a large pagoda will include temples, shrines, isolated sculptures of different kinds, stables for elephants, stalls for sacred bulls, domiciles for priests and attendants, and various other buildings. In fact, when the gates of one of these scattering temples is

closed on the world at night, its walls retain a teeming village of active human beings and animals.

Tanjore is situated on the inland side of the delta of the Cauvery, an expanse of country unsurpassed in Southern India for fertility. It is an ancient city, and has been a place of importance from the earliest times. It was captured by a brother of Sivají, who made it the capital of an independent Maráthá kingdom and established a dynasty which survived to the beginning of the nineteenth century.

Conspicuous from every point of the city are the domes of the Great Pagoda, whose vimana reaches an altitude of two hundred feet. The temple enclosure contains the famous Great Bull of Tanjore. The animal is cut from a single block of black granite. In its recumbent position the figure measures nearly thirteen feet in height.

The palace within the Fort has in its library a unique collection of Sanskrit manuscripts, eighteen thousand in number, about one-half being inscriptions upon palm leaves.

This district was the scene of the earliest labors of Protestant missionaries in India. The first of these, Ziegenbalg, made his way into Tanjore disguised as a native. He encountered serious opposition at first, but eventually secured the consent of the rájá to his mission. After effecting many conversions and translating the New Testament into the Tamil language, Ziegenbalg died, in 1719, and was followed by able

successors. The best remembered of these is the soldier priest Schwartz, who in the time of Clive was the chief adviser of the rájá, and after his decease the guardian of his son. Schwartz spent forty-eight years among the people here, and died in 1798, mourned by the whole kingdom. His church by the Sivaganga Tank contains a fine marble group by Flaxman, depicting the aged missionary upon his death-bed ; on one side his ward and pupil, Rájá Sharfojí ; on the other his colleague, Kohlner. The English Church, in the adjacent People's Park, contains a handsome memorial tablet to Schwartz, and the churchyard holds the grave of Lord Hastings.

Chidambaram can boast the oldest pagodas in the south of India. The Temple of Siva owes its origin, or at least considerable embellishment, to the leprous Emperor Swetha-varna, the "white colored," who came here from the north on a pilgrimage, and was miraculously cured of his affliction by bathing in the tank, upon the southern side of which the temple stands. The tank, which is one hundred yards long, is the central point of a walled enclosure, measuring eighteen hundred feet by fifteen hundred. It contains the usual "Hall of a Thousand Pillars," which in this instance falls short of that number by six.

The granite Temple of Parvati, with its central aisle twenty-three feet in breadth, has a beautiful porch, with elegantly carved pillars.

The shrine in the Temple of Siva, dedicated to Verma, the god of dancing, is decorated with many exquisite carvings. Fergusson considers this shrine to be the oldest thing now existing in the place.

Some five or six widely scattered little spots upon the map of India indicate the French possessions at the present day. Their total extent is one hundred and seventy-eight square miles, occupied by a population of less than three hundred thousand. Pondicherri is the centre of government, and the seat of the High Court.

Near the pier is a statue of Dupleix, upon a rough and ungainly pedestal, formed of fragments of temples brought from Gingi. This is the promenade where Pondicherri's rank and fashion gather towards sunset, in rolling-chairs, to listen to martial music and take the breeze. The city has some handsome buildings—notably Government House and the High Court—several churches, and a good native school.

The Roman Catholic missionaries have been very successful with the Hindu population, probably because they meet them half-way in the matter of ceremonial and caste. The priests, with practical foresight, have assumed the character of a superior caste of Bráhmans from the Western hemisphere, and, after all, the assumption is not without some basis of fact. In former times they adopted the orange gown of the most holy ascetic, and carried the sacred spot upon the forehead.



Pondicherri has frequently changed hands between French and English. In one of the many sieges, when Eyre Coote beset the town and the ill-fated Lally defended it, a strange incident occurred. The garrison, becoming short of provisions, expelled the native inhabitants to the number of fourteen hundred. They were driven back by the English, but refused re-entrance by the French. So, for eight days, these poor wretches wandered back and forth between the walls of the city and the lines of the besiegers, shelterless, and subsisting upon roots and grass. At length the British, finding their enemies inexorable in their determination to exclude the unfortunate natives, gave them asylum.

## CHAPTER XIII.

### CALCUTTA.

THERE are few, if any, rivers more difficult to navigate than the tributary of the Ganges upon which Calcutta stands, about ninety miles from the sea. The Húglí is subject to a variety of natural phenomena which make it the dread of ship-owners and masters. When it is swept by one of the terrific cyclones which visit this coast, loss of life and destruction of property almost invariably result. Another menace to shipping is the Húglí bore, a tidal wave of from eight to thirty feet in height, which rushes up the river in a solid wall of water at the rate of eighteen or twenty miles an hour, carrying the smaller craft with it like straws before the wind, and sometimes tearing large vessels from their anchorage. The writer remembers an ocean-going ship to have been thus lifted out of the channel and left high and dry, and by a strange chance upon an even keel, in the Eden Gardens. It was necessary to dig a canal in order to launch it again. But these are only occasional perils, not to be compared in gravity with the constant difficulties and dangers of the ever-shifting shoals and

quicksands which abound in the bed of the Húglí. No degree of familiarity with the river, short of daily experience, will suffice for safe navigation. A faithful chart of to-day's bottom will not be a guide for to-morrow's venture.

The banks are lined with signal stations which repeat the latest soundings, and each pilot reports his findings in detail after taking a vessel to or from Calcutta. The "Royal James and Mary," forerunner of a long line of similarly unfortunate merchantmen, gave her name to the most dangerous spot in this most dangerous waterway, where she went down in 1694. Since that time the "James and Mary" has never been devoid of warning masts, marking the sites of submerged wrecks. Through these treacherous waters, with their never resting bottom, the safety of the traveler is in the hands of the Húglí pilot—a gentleman of no small importance and of considerable attainments; better paid than any other of his class in the world, and occupying a higher social position. A dinghi brings him on board at Calcutta, or at the sand-heads, as smart as a P. and O. captain, his manservant and portmanteau in his wake. He comes over the side in white kid gloves and patent leather pumps, and from the moment his foot touches the deck he is treated with the utmost deference by all on board. A great man indeed is the Húglí pilot until he makes a serious mistake, and then—well, he may have saved money, and have sufficient sense to turn it

to good account, but if not, the final chapters of his story are painful reading.

In the early 80's one Scott was the dandiest, the most *débonnair*, but the craftiest of the profession. He knew every least feature of the landscape along the route, every mango tope and every riverside temple, as he knew the Chandni Chauk or Chowringhi, and keeping a keen eye to either side, as the ship steamed slowly up the stream, he learnt by these landmarks and his soundings the stealthy shiftings of the quicksands, and carried to Calcutta the story which would guide the man who took the next boat down to the sea.

As the vessel approaches Calcutta, Garden Reach, with the King of Oudh's palace, is passed on the right hand at about six miles distance, and the famous Botanical Gardens, covering two hundred and seventy acres, upon the left. Fort William, on the bank of the river, and the city are now within plain view. The former is surrounded by open ground for a distance of a mile at least, except where it faces upon the river. After the trouble with Siráj-ud-Daulá, the old fort, which occupied a position now marked by the Post Office, was abandoned and the present one erected. In 1682 the English had but four or five trading posts in Bengal. Húglí was the most important, and the residence of the Governor, William Hedges, who was furnished with "a corporal of approved fidelity and twenty soldiers to be a

guard to the agent's person, and to act against interlopers."

The "interloper" of those days was the *bête noir* of the East India Company and its servants. He was looked upon as a buccaneer, and when caught treated with almost equal severity. The most drastic Acts of Parliament were passed with a view to his suppression, but neither plenary statutes nor corporals "of approved fidelity" had the effect of checking the illicit trade, which was generally carried on by British subjects provided with foreign passports, and through ships flying foreign flags. A few years later Gabriel Boughton, one of the Company's surgeons, who had earned the gratitude of the Emperor Sháh Jahán by saving the life of a favorite daughter, waiving personal reward, secured as a return for his services the privilege to his countrymen of establishing a factory near Kálíghát, an insignificant village on the bank of the Húglí, which the genius of Clive and of Hastings soon transformed into the seat of government of an enormous territory, and which later became the capital of the Indian Empire. If space permitted, it might be interesting to review the strange series of political events, and the concurrent course of commercial development, which reversed the original order of importance of the Presidencies. Calcutta was founded in 1690. At that time Madras was the senior Presidency; Bombay followed it, and the Bengal Presidency did not come into existence until several years later.

There was a time, probably, when the appearance of Calcutta justified the appellation of "City of Palaces," in comparison with the other European settlements in India. At the present day the stucco walls and commonplace houses of the English population, and the very ordinary aspect of the native town, would hardly suggest any extravagant encomium. There are several undoubtedly fine buildings in the city, but on the whole Bombay is superior to the capital in this respect.

Government House is a handsome structure, standing in an enclosure of about five acres. The rooms are full of historical portraits and busts. Some of the ornaments, notably the chandeliers of the ball-room, had been designed by Louis XV. as presents to Tipú Sáhib at the time the "Tiger" was carrying on a clandestine correspondence with the Aurangzeb of France, but the vessel, which carried these and other testimonials of the good will of the French monarch toward the hereditary enemy of the British, fell into their hands. It is rather a curious coincidence that the Viceregal Mansion was erected a century ago upon the lines of Kedleston Hall, Derbyshire, the ancestral home of the Curzons, to which family the present Viceroy belongs.

Classic patterns have been followed in the public buildings, sometimes very closely, as in the case of the Mint, which is a reduced model of the Temple of Minerva at Athens. Perhaps this has somewhat to do with the sense of incongruity which the stranger

experiences at first sight of Calcutta. The contrast between the old and the new, the East and the West, seems greater here than in Bombay or Madras, where the modern architectural features more often display a blending of Oriental art. Here, too, the handsome residence and the humble hovel are more frequently found in juxtaposition, and the Europeanized native is more in evidence. The *bábú* on a bicycle, and the *baniyá* in a brougham, are sights to which one does not readily grow accustomed. The unceasing din, and the incessant dust, are characteristics of Calcutta, with which one can only become reconciled on continued residence.

The American tourist who writes his or her book never fails to expatiate upon the discomforts of the hotels of the large cities of India. The criticisms are quite just from the point of view of the tourist, who cannot easily understand changed conditions when they conflict with his comfort. The fact is that a hotel of the standard of London or New York could not be maintained in Calcutta or Bombay, except upon a philanthropic basis. There is no demand, if we except the insistent tourist in question, for such an institution. The Anglo-Indian official, army officer, merchant or planter seldom puts up at a hotel, and the British tourist rarely. They are either housed by friends or stay at a club. Indian hospitality is proverbial, and the foreigner who arrives in the country with introductions will not need to experience the horrors of a hotel.

Chowringhi, the fine, broad avenue extending along the entire east side of the Maidan, with its long array of yellowish-white, flat-roofed and balconied houses, each in its own compound, is the chief residence section of Europeans.

The life of the Anglo-Indian civilian in Calcutta is more or less typical of his manner of living elsewhere in the country. As salaries are much higher in India than at home, he can afford to maintain a style and a degree of luxury which would be incompatible with a similar position in England. From a comparatively insignificant clerical position in the London offices of an East India house, the young man is transplanted to its Calcutta branch, with a complete change in his condition. From one hundred pounds a year his salary may be increased to five hundred rupees a month. He is employed in a responsible capacity, and entrusted with important affairs of the firm, while all the clerical details are performed by natives. He will provide himself with a dog-cart and saddle-hack, and the necessary staff of servants. He must engage a bearer, or body-servant, who performs all the duties of a valet; a *khitmat-ghár*, who wears his livery and waits upon him at table, whether it be at home or at the house of a friend; a *sáis*, or groom, who sits at the back of his carriage, or runs behind his horse; two *punkah-wallahs*, a horse-boy, and, if he has an establishment of his own, a dozen or more of other menials. As



the wages of servants in India are low, compared with European standards, the maintenance of a large corps of domestics is not so expensive a matter as might be supposed. Unless married, however, the civilian will probably live in a "chummery," when the wages of house servants become a joint expense.

The chummery is an institution peculiar to Indian cities, but one which might with advantage be transplanted to the Western hemisphere. A number of the homeless civilians with whom Calcutta abounds—for bachelors are largely in a majority among the white population—join in setting up an establishment. A married woman of good social standing is secured to preside over the house. She, acting as though the head of a family, attends to all the details of the menage, the expenses of which are shared by the members. The presence of a woman, under such conditions, has a healthy restraint upon the bachelors, and enables them to entertain the other sex with propriety.

As usual in all hot climates, the day is commenced at an early hour. The preliminary toilet is a very simple matter, and consists merely of a suit of white duck, with jacket buttoning to the throat, over light underwear. Chota házri—literally, little breakfast—composed of toast and eggs, with tea or coffee, breaks the fast. The following hour or so is passed in a ride along the Ballygange Road, or over the Maidan. By seven o'clock, in the hot weather, the sun is too strong

for comfort. Returning home, the civilian will take a cold bath, and dress in the duck trousers and light silk coat which constitute the usual garb during office hours. Breakfast—like all other meals of the Anglo-Indian—is heavier and more extensive than seems consistent with health in the tropics; but it is to be supposed that the Englishman in India finds that four meals of meat, reinforced by liberal draughts of Bass or Alsopp, agree with him.

Nine o'clock finds him in his darkened and punkah-swept room at the office, where until four in the evening he remains, bargaining with native merchants, who sit cross-legged upon a platform, which serves to bring themselves and their samples upon a more convenient level. The entire day is probably spent thus, without the necessity of exposure to the heat; for tiffin, or lunch, is served in all the offices. The return home is followed by a change of clothing, and a drive along the Esplanade beside the river, where hundreds of carriages pass up and down between the hours of five and seven. One of the military bands plays meanwhile in the Eden Gardens, and the lawn-like promenade is thronged with pedestrians.

At seven o'clock barouches, victorias and dog-carts are carrying their owners home for the eight o'clock dinner. It is a meal at which guests are almost invariably present. The men have made another change of clothing, and appear at the table in the exquisitely neat and cool Indian dinner dress. The

Eton jacket and trousers are of starched white duck ; a silk kummerbund, wound three or four times round the waist in broad folds, takes the place of a waist-coat. The ordinary dress shirt and tie, patent leather pumps and black silk hose, complete the costume. The women are attired in evening dresses, made of the light silks and muslins of Indian manufacture. On formal occasions, and especially in the cold weather, London and Paris gowns, and imported hats, are commonly seen.

Dances, picnics, garden parties, races, gymkhanas, cricket and lawn-tennis matches, and river excursions are of daily occurrence. The Viceroy's Cup, Government House Ball, or some similar special occasion, gives additional zest to the perpetual round of festivities. In the hot weather the Governor-General and the leading officials go to Simla, which becomes the seat of government, and the social life of Calcutta subsides.

Every European, who is fortunate enough to be able to compass the change, goes to "the hills," and failing that, sends his wife and little ones away from the debilitating heat of the plains. Those, and they constitute a majority, who are forced to remain make the best of the conditions, and even in the hottest season life in Calcutta is not unpleasant by any means.

The worst feature of Anglo-Indian life is the enforced separation of parents and children. It is necessary, for the sake of their health as well as for their

proper education, that children born in India should be sent "home" at four or five years of age. The mother takes the little boy or girl to England, where the virtual orphan is placed in a boarding school, and the mother, torn by conflicting affections, is obliged to return to her husband. The separation is hardship to the parents, of course, but that is as nothing in comparison with the loss to the unfortunate infants, bereft of the care and guidance of their natural guardians at the period of life when such protection and direction are of the greatest importance. Those who have read Kipling's "Baa, baa, black sheep," know the story of thousands of Anglo-Indian children, and they have it again in the early adventures of Dick and Maisie.

A few miles south of Calcutta, beyond the native cantonment of Alípur, and Belvedere, the residence of the Lieutenant-Governor of Bengal and the place where the famous duel was fought between Warren Hastings and Philip Francis, the reputed author of the "Junius Letters," is Kálíghát, the village which gave its name to the capital. It is the site of an old temple dedicated to Kálí, which has enjoyed a reputation for extreme sanctity during the past three hundred years. From the first, the priestly control of the place has been a matter of hereditary succession, and the family which enjoys the incumbency is said to have grown exceedingly wealthy from the offerings to the goddess. The temple is supposed to stand upon the spot where fell

one of the fingers of the bloody spouse of Siva, when by order of the gods she was cut into small pieces. Immense crowds resort to the shrine upon the occasion of festivals, and particularly on the second day of the Durgá Púja, the great Bengali festival held in honor of Kálí at the autumnal equinox. At this time the streets of the village are thronged with pilgrims, hawkers of idols and amulets, vendors of fowls, kids, goats and buffaloes, fákírs and mendicants, the maim and the fanatic. Great numbers of animals are sacrificed before the horrid image of the deity, with its necklace of skulls, its protruding tongue and fangs, and hideous features. The neck of the victim is held in a sort of wooden collar, and its hind legs lifted in order to tilt the head forward. In the presence of an excited crowd of howling worshipers, the sacrificer proceeds to decapitate the animal. If the head is severed from the trunk at the first stroke of the sword, the offering is deemed acceptable to the goddess, and the priest carries some of the blood in the palms of his hands to the shrine, and pours it over the huge out-lapping tongue of the idol.

The worship of Kálí is of non-Aryan origin and is restricted to the low caste Hindus. Durgá, the Bráhma-man conception of the goddess, is a fair and beautiful, though stern, woman, and the ritual associated with her worship has nothing in common with the revolting practices indulged in by the devotees of Kálí. Formerly human beings were sacrificed to that deity, and

in comparatively recent times the common people, in periods of distress, have attempted to appease the dread divinity in the same manner. During the famine of 1866 a human head was found in the Temple of Kálí, at Húglí, and at another shrine, within a hundred miles of the capital, the body of a boy, with his throat cut, was discovered before the idol.

Before the days of the railroad the Ganges was the channel for almost all traffic between Upper India and the seaboard, and the greater part of the products of the Central Provinces were transported upon its waters. At the present time a very large river trade is carried on by country boats and steamers, amounting to upwards of four hundred millions of rupees. The masts of many nations, at all times massed along the river front of Calcutta, attest to the enormous ocean trade carried on with that city. The exact figures for recent years are not available, but they would certainly represent annual exports and imports approaching two thousand millions of rupees in value.

Freight transportation on the Húglí is of two descriptions. There is the light draught steamer, which can tug flats as far as the Jumna, and there are sailboats of various descriptions.

Low - power motor launches are employed in pleasure excursions, and an occasional traveler or party will make a short journey in the old-time budgerow. If the saving of time is not a considera-

tion, this is the most comfortable and pleasurable mode of reaching up-river points. The budgerow may be of sixty tons burden or more. The stern half of the vessel is decked, furnished with three or four spacious rooms, and a poop covered by an awning. The forepart of the boat is occupied by the crew of eight or ten men, who, when the wind fails, make what progress they may by rowing or towing. The budgerow is accompanied by a panshwa, or small boat, used for cooking. In the old days, voyages of a thousand miles inland, occupying three or four months, were commonly made in these river boats.

The scenery of the Húglí for many miles above Calcutta is extremely beautiful. The high, wooded banks are here and there broken by higher promontories, crowned by mosque or temple. The bamboo throws its long streamers to the air, like the antennæ of some monster insect; the majestic palm in all its varieties towers above the surrounding vegetation; the sweet-scented golden balls of the babúl mingle with the brilliant tints of the ním, the magnolia and a dozen species of the acacia family, toned down by the feathery foliage of more sombre plants. At short intervals one passes bathing gháts, with their broad, brick steps, chunamed and balustraded, and overlooked by mosque or pagoda, or perhaps by a group of mhuts, resembling nothing so much as an aggregation of monster bee-hives.

Now and again the attention is attracted by a

group at the water's edge. The central figure, stretched upon a charpoy or laid in his dhoti upon the sand, is a dying man, brought down to the banks of Mother Gangá to breathe his last. Under the change from the close and fetid atmosphere of a hovel to the fresh, open air he may revive, but he must not return, and will slowly sink for lack of food, or the impatient watchers may expedite his departure. Under such conditions, the writer has seen a man choked with handfuls of sacred mud. The body is carried to a burning ghát, where the final arrangements are in the hands of pariahs. The corpse is placed upon a pile of logs, and the pyre is lighted by a son of the deceased. This last detail is of the greatest importance, because a father whose son shall have the honor of lighting the funeral pyre, and of performing the annual Shrás and Mantrás—the essential prayers and offerings to the manes—will be doubly blessed in Kylas. A Bráhmaṇ who is unfortunately sonless must adopt a son, or, if he be sufficiently wealthy, several, by which means alone he may enter Kylas, and avoid the transmigrations which he would surely be doomed to undergo if his Shrás and Mantrás should not be performed. This feature of Hindu theology was at the bottom of the adoption of Náná Sáhib by Báji Ráo, and of many other similar adoptions, which caused the British interminable trouble in the settlement of estates.

The practice of cremation has been encouraged by



the authorities from sanitary considerations, although it is not unconnected with sights and smells of a repulsive character. Certain classes adopt much more objectionable methods of disposing of their dead. In some cases the body is buried in the sand of the river-bed, when the jackals dig it up at night and tear it to pieces; others throw the cadaver into the river, where it floats back and forth with the tide, bloated and ghastly. In the neighborhood of the large cities, however, the authorities have been able to suppress or regulate these practices.

As night fades the aspect of the river changes. Under the rays of a tropical moon, which at its zenith is strong enough to allow of one's reading small print by its light, the scene is inexpressibly lovely. The muddy water of the swiftly, softly flowing stream is changed to a scintillant steel blue, in happy contrast with the warm gold tint of the banks; false perspectives create fantastic fancies; myriads of fireflies flit about the branches of the trees, which seem to emit from their shadows a pale-green, lambent atmosphere.

At about twelve miles distant from Calcutta stands the picturesque station of Barrackpur. The natives call the place Chánuk, in memory of the first Governor-General of Bengal, who once lived here. Job Charnock was a "character." Many curious stories are still extant among the Europeans and natives of his eccentricities. He once came upon a funeral party just as a widow was about to commit

sati. He forcibly prevented her from making the sacrifice, and subsequently married her. Instead of converting the lady to Christianity, as might have been expected, he himself lapsed into Bráhmaism. Charnock survived his Hindu wife by several years, and on each anniversary of her death he sacrificed a cock upon her tomb to the goddess Durgá.

Barrackpur has been the country residence of the Viceroys since the time of Lord Minto, who commenced the construction of the Vice-regal Lodge. The Viceroy, when in Calcutta, usually takes his Sabbath rest here.

Serampur, on the opposite bank of the river, has the distinction of being as neat and clean and orderly a town as one will find in Hindustán. Along the river front, range a number of handsome houses, surrounded by spacious courtyards, containing fine old shade trees and extensive lawns. These are the residences of Europeans with business in Calcutta, who prefer the more healthy and quieter evenings spent in the environments of this delightful suburb, to the somewhat strenuous manner of employing leisure in the city. There is a subdued religious atmosphere about the place which, they say, is indigenous, and existed even in the days when Serampur had a thriving trade and "twenty-two vessels cleared from the small port in three months." It was called Fredericksnagar by the Danes, who were the first Europeans upon the spot. They immediately erected a church,

did a little missionary work in an unaggressive way, and formed an industrious, quiet and peaceable community—so quiet and peaceable, in fact, that they were quite overlooked in the wars and turmoils that went on all around them. They never added a rood to the original territory; but then they were never disturbed in the possession of it, and eventually, when commercial competition with the British became too severe for continuance, sold it to them, in the middle of the nineteenth century. At the present time the Courts of Justice and the various administrative offices of the district occupy the fine old mansion of the Danish Governor, and the church, erected a century ago, is now upon the Anglican establishment.

Serampur was the scene of the labors of Carey and Marshman and Ward, who found refuge here when the authorities at Calcutta would have shipped them home. Before the dawn of the last century there was little inclination on the part of those in power under the British Government to encourage Dissenters. From the press set up by these Baptist pioneers at Serampur were issued forty translations of the Bible, the first editions of which are treasured in the College library. Among a number of valuable relics, the Baptist College is in possession of a history of the apostles, written by a nephew of Xavier, at the request of the eclectic philosopher Akbar. The Principal of the College lives in the house which Carey occupied, and in which he died. The large house

near by, which was the headquarters of the Serampur Baptist settlement, together with Carey's famous botanical garden, is now the property of a jute manufacturing company. This industry sprang up very suddenly when the Crimean war shut off from England the Russian supply of fibre and gunnies. It has flourished exceedingly, and more than holds its own with all competitors.

The cultivation of jute is almost entirely confined to the northern and eastern sections of Bengal, and has been the most important factor in the prosperity of the inhabitants of those parts. It is chiefly raised in small patches by individual peasant proprietors. The plant is extremely hardy, and will grow in almost any kind of soil, but thrives best in the alluvial sand-banks formed by the large rivers. After attaining a growth of three or four feet, which is about one-third of its ultimate height, the plant will survive the heaviest floods. The seed is sown in April, and the crop is ready for the sickle in August. The stalks are cut, bundled, and soaked in water until rotted to a degree which will permit of the outer skin being easily stripped off. The fibre is then broken out and thoroughly washed, after which it will present a soft and silky appearance. It only remains to pack it into bales for shipment. The whole process is simple, requiring no machinery whatever, and consequently makes an industry admirably adapted to the condition of the moneyless rāyat. The bales are

carried in bullock-carts to the nearest river depôt, where they are purchased by bepáris, or traveling hucksters, who carry them in boats to Sirájganj, or one other of the large centres of the trade. Here the accumulations from numerous points are transferred to a few native wholesale dealers, by whom the material is shipped to Howrah, or some other manufacturing point in the vicinity of Calcutta, where the final process is performed by steam power. Europeans control the jute mills; otherwise the industry is in the hands of natives exclusively. In 1890-'91 the exports of raw jute and gunny-bags aggregated a value of Rx10,083,972. There were twenty-four mills in operation in Bengal, affording employment to upwards of sixty thousand persons.

Why the French retain Chandarnagar it would be difficult for any one to imagine, unless, since it has been in their possession for close on three and a half centuries, they are actuated by motives of sentiment. It has long since ceased to have any political or commercial value. There are evidences of the "stone dwellings to the number of two thousand," which in the time of Dupleix betokened the importance of the place; but where "twelve or fifteen vessels a day were coming and going," a few listless natives hang about the deserted landing-place. The once "impregnable" fort, which was not proof against Watson's vigorous assault, lies in ruins, and the erstwhile martial strength of the place is repre-

sented by a standing army of twenty-four sepoy, under the command of a sous-lieutenant. The force is small, but quite adequate to its simple duties, which consist of firing the signal gun at the rising and setting of the sun, raising and lowering the tri-color at the same times, and furnishing a guard of two sentries for the Governor's palace.

But if Chandarnagar can lay no claim to distinction as a business centre, it is fully justified in its boast of being second to none in the matter of beauty and cleanliness. It enjoys a lovely situation, the natural advantages of which have been enhanced by artificial improvements, as in the case of the elevated terrace overlooking the river. Its low, handsome houses are classic in design, fronted or surrounded by colonnades, and situated in beautiful gardens of tropic trees and plants. There are signs of decay about the place, and an air of lassitude about its people that must offend the eye of the trader, but the peaceful quiet and the *dolce far niente* of old Chandarnagar cannot fail to appeal to the intellectual loafer.

Historic Húglí, the site of siege and sack and massacre, lies about twenty-five miles above Calcutta. The Portuguese first settled here in 1547. The remains of their first fort may be seen six miles distant in a former bed of the river, which has shifted its course, after the manner of Indian streams. A thriving, bustling city soon sprang up on the spot. Large quantities of merchandise found their way from the interior

to Europe through the port of Húglí, and incoming ships brought immigrants until the white population exceeded five thousand. But the prosperity of the settlement, by arousing jealousy at the Court of Sháh Jahán, brought about the undoing of the Portuguese. The bigoted Múmtáj Mahál, the dedicatee of the Táj, sent a peremptory order to the Nawáb of Bengal to "root out the Kafirs" at Húglí. The place was besieged and fell after four months resistance. Upwards of a thousand Portuguese fell by the sword, and four thousand were led away into captivity, the men to be sold as slaves, and the women and children to be drafted into the harems of the Mughal nobility. Of three hundred Portuguese vessels in port at the time, only three escaped to carry the harrowing tale to Europe.

At the present day Húglí has a considerable trade, and maintains a population of over thirty thousand, inclusive of the suburb of Chinsuráh, which the Dutch made over to the English in exchange for the island of Sumatra. It is a quaint little place, and was once the headquarters of the Dutch in Bengal. The old Protestant church, one of the earliest in India, contains a number of tablets bearing the escutcheons of Dutch governors and officials, whose neglected tombs are in the neighboring cemetery.

## CHAPTER XIV.

### SATÍ AND THAGÍ.

To Lord William Bentinck is due the honor of having suppressed those ancient, but abominable institutions—Satí and Thagí. The origin of Satí is obscure, but it must have been practiced in India from early times, since Diodorus Siculus mentions it as an established custom. The Bráhmans have always asserted that the Vedas exacted from the widow the sacrifice of her life as a mark of her devotion to her husband. So long as the ability to read the sacred books was limited to the priestly caste, this base fiction went unchallenged; but the investigations of modern Sanskrit scholars have proved conclusively that, far from any such obligation being imposed by the Rig-Veda, the Grihyu-Sutras, or the Code of Manu, there is nowhere to be found even the suggestion of Satí, with the single exception of a passage which has been corrupted by the substitution of an *n* for an *r*, making the word agreh (house) read agneh (fire). On the other hand, the ancient books abound in references to the life of the widow after the death of her husband. How many millions of women have



been victims to this vile deception, in the more than two thousand years of its activity, it would be impossible to surmise.

The comparatively modern Purānas, a strange mixture of beautiful doctrine and ignoble dogma, commend Satī in the following terms: "The wife who commits herself to the flames with her husband's corpse shall equal Arandhuti (the exalted wife of Vashista), and dwell in Swarga (heavenly bliss). As many hairs as are on the human body, multiplied by threescore and fifty lakhs<sup>1</sup> of years, so many years shall she live with him in Swarga. As the snake-catcher forcibly draws the serpent from his hole in the earth, so, bearing her husband from hell, she shall with him enjoy happiness. Dying with her husband, she purifies three generations—her father's and mother's side and her husband's side. Such a wife, adoring her husband, enters into celestial felicity with him—greatest and most admired; lauded by the choirs of heaven, with him she shall enjoy the delights of heaven while fourteen Indras reign."

It will be noticed how artfully this doctrine is designed to influence the widow from motives of duty, love and self-interest. "While the pile is preparing, tell the faithful wife of the greatest duty of woman. She is alone loyal and pure who burns herself with her husband's corpse."

But in case these considerations fail to exercise

<sup>1</sup> A lakh is 100,000.

sufficient weight, and the pleadings and threats of relatives, and the delirium induced by drugs, are unavailing, then it is decreed that the widow who will not immolate herself shall be doomed to a life of degradation and hardship, hardly better than death.

If the Bráhmans had been actuated by considerations of social economy or State policy in the institution of Satí, their crime would not have utterly lacked extenuating features, but it appears to have had no other motive than pure avarice. At no other ceremony were the fees and donations received by the priests so great as at this, for no other act involved such wide-spread blessings—upon the deceased, upon the victim, and upon the parents of both.

Doctor Butler, whose opportunities for getting information of this dreadful rite were unusual, thus describes it :

“The husband is dead. In India the body must be disposed of in twelve hours. In the tumult of her grief, the Bráhmans and friends wait upon the distracted widow to learn her intentions. There is no time for reflection or second thought. Within an hour it is usually settled. She agrees to mingle her ashes with her lord’s. Opium or strong drink is given to sustain her courage. Before the word is spoken, the decision is with herself; but, once consenting to die, she may not recall her words. Millions, of course, have expressed a trembling preference for life, even with all its future gloom to

them ; but multitudes have consented at once to burn, and even in advance of being asked, they have, in the first spasm of their bereavement, uttered the fatal and irrevocable cry, ' Sath ! sath ! ' Orders are at once issued for the erection of the fatal pile, and the accustomed ceremonies ; the widow, too, has to be prepared. Friends sometimes, with more or less sincerity, try to dissuade her from her purpose ; but all her religious convictions and priestly advisers urge on the poor, infatuated—perhaps intoxicated—woman to her doom.

“ On the banks of the sacred river, while she bathes in the Ganges, a Bráhma is coolly reading the usual forms. She is now arrayed in bridal costume, but her face is unveiled, and her hair unbound and saturated with oil, and her whole body is perfumed. Her jewels are now added, and she is adorned with garlands of flowers. Thus prepared, she is conducted to the pile, which is an oblong square, formed of four stout bamboos or branches fixed in the earth at each corner. Within those supports the dry logs are laid from three to four feet high, with cotton, rope and other combustibles interlaced. Chips of odoriferous wood, butter and oil are plentifully added to give force and fragrance to the flames.

“ The ends above are interwoven to form a bower, and this is sometimes decked with flowers. The husband's body has already been laid upon it. In

the south of India the fire is first applied, and the widow throws herself into the burning mass; but the more general way is not to apply the fire until she has taken her position. The size of the pile is regulated by the number of widows who are to be burned with the body. Cases are well known, like the one at Sukachura, near Calcutta, where the pile was nearly twelve yards long, and on it eighteen wives, leaving in all over forty children, burned themselves with the body of their husband. When the widow reaches the pile, she walks round it, supported, if necessary, by a Bráhmaṇ. She then distributes her gifts, including her jewels, to the Bráhmaṇ and her friends, but retains her garlands. She now approaches the steps by which she is to mount the pile, and there repeats the Sāncalpa, thus: 'On this month, so named that I may enjoy with my husband the felicity of heaven and sanctify my paternal and maternal progenitors, and the ancestry of my husband's father—that expiation may be made for my husband's offences—thus I ascend my husband's pile. I call on you, ye guardians of the eight regions of the world, sun and moon, air, fire, ether, earth and water, my own soul, Yama (god of the dead), day, night and twilight! And you, conscience, bear witness, I follow my husband's corpse on the funeral pile!'

"She then moves round the pile three times more, while the Bráhmaṇs repeat the Mantrás—the texts-

on burning and others—and then ascends to the corpse, and either lies down by its side or takes its head in her lap. In some places ropes are thrown over to bind the living to the dead, or long bamboos are bent down upon them both, and the ends fastened by Bráhmans. Sometimes she is left untied and loose. All is now ready; her eldest son, if she have one—if not, the nearest male relative—stands ready to discharge the cruel office of executioner by igniting the pile at the four corners quickly. The whole structure instantly blazes up, and the poor woman is at once enveloped in a sheet of flame. Musical instruments strike up, the Bráhmans vociferously chant, the crowd shout ‘Hari-bal! Hari-bal!’ (‘Call on Hari!’) so that her moans or shrieks are drowned in the infernal din raised around her.

“Just at this period of the proceedings is the dreadful moment when woman’s courage has so often failed her, and nature has proved too strong for fanaticism. If not at once overwhelmed or suffocated, even though she knows that her attempt to escape will be resisted as a duty by her own friends, who would regard her as an outcast, the victim not infrequently, when left unbound, springs off the burning mass among the spectators and piteously pleads for life. Alas! it is too late; there is no mercy for her now. She is at once struck down by a sword or a billet of wood, and flung back again on the pile, her own son

having been known to be one of the most forward to tie her hands and feet for this purpose."

The Satí which followed the death of Ranjít Singh, in 1839, was the most gorgeous of recent times. It was witnessed by all Lahore. A procession went from the palace to the place of burning. First came the body of the dead Mahárájá, bedecked in jewels and wrapped in the most costly Kashmir shawls. The four Ranís, or Queens, followed in open palanquins, and behind them the seven other wives on foot, some of them less than fifteen years of age. After these the members of the Court, State officials and soldiery. The preliminary ceremonies having been performed, the four Ranís mounted the pile, in the order of their rank, and seated themselves at the head of the corpse, the seven inferior wives forming a group round its feet. All appeared to be perfectly calm and resigned. The chief widow called her son, Dhulíp Singh, and the Minister to her, and placing the hand of the dead Mahárájá first in the hand of the heir, and then in that of the Minister, required them to swear to mutual faithfulness. A strong mat of reeds was then placed over the women, and oil plentifully poured over it. The light was applied, and in fifteen minutes the twelve bodies were one heap of ashes and charred bones. The remains were placed in urns and conveyed to the city, amid the greatest pomp and display. The ceremony cost several millions of rupees, the bulk of which fell to the Bráhmans.

So strong a hold upon the people had the institution of Satí that the edicts of Akbar and Aurangzeb effected little, if any, restraint upon the practice. The laws put into force by the British Viceroys provided for the severe punishment of any person aiding or abetting a Satí. These measures, together with the strictest police surveillance, entirely suppressed the public ceremony, but the rite was carried on secretly, though with steady diminution, for many years after Lord Bentinck's régime. Indeed, it is said that within recent years Satí has occurred in remote parts of the country.

India is probably the only land in which has existed an hereditary class of murderers. Here the Thags have been an organized body, devoted to the dreadful vocation of strangling human beings, since time immemorial. The Thags themselves claim that their order existed when the gods peopled the earth. They pretend to adduce proof of divine approval for their practices from the sculptures in the caves of Ellora. There they assert that all the processes of the Thags, or "deceivers," are depicted in the carvings; the inveigler sitting on the same mat with the traveler and striving to gain his confidence; stranglers and their victims; the body being dragged to cover; and the grave being dug for its reception. It is needless to say that these are perfectly fanciful interpretations of the sculptures in question. The south of India was the stronghold of this tribe of miscreants, but their organization extended over the whole country.

Originally Hindus of a peculiar caste, they gradually admitted other castes to the order, and in the past two centuries recruited largely among the Muhammadans. While the name Thag, or Thug, is best known to Europeans, the natives generally use the more significant term, "Phúnsigar," denoting a strangler.

Thagí is an hereditary calling and a secret order, so secret in fact that not until 1800 did the British suspect the existence of such an institution. When, however, their eyes were once opened to the reality, they set about the suppression of Thagí with vigor. It was a difficult task, and slow of execution; but, although many Thags are still alive, several years have elapsed since the last act of Thagí was committed.

Some slight idea of the extent of the operations of these professional murderers may be gathered from the results of the prosecutions instituted by the authorities in the first half of the nineteenth century. Between the years 1826 and 1835, upwards of fifteen hundred prisoners were tried for the crime of Thagí, and fourteen hundred were convicted. These men had been actively engaged in taking life for an average period of fifteen years, and during that period each had disposed of an average of thirty-five persons. However, the number of Thags actually discovered was a very small proportion of the whole.

The particular patroness of the Thags is the goddess Kálí, who is supposed to be especially gratified by the sacrifice of human life. Whilst the prospect of plun-



der afforded a strong incentive for the practice of Thagí, it was in very few cases the initiatory motive. In the great majority of instances the Thag was trained to the calling as a child, and followed it because his father had done so, and because he was taught to regard murder as a religious duty. Some justification for this idea was found in the Puránas, which say with reference to Kálí, "The blood of a lion or a man will delight her appetite for a thousand years, while by the blood of three men, slain in sacrifice, she is pleased a hundred thousand years."

It was in the service of this amiable divinity that for ages the Thag strangled his unsuspecting victim, and the Hindu mother immolated her infant daughter.

The Thag child was initiated into the order by a progressive course of tuition. At first he would be taken with the gang upon a pony, as though the excursion were for pleasure or trade, and carefully kept out of the way when the tragic deed was done. After a while he would be allowed to know that the party was engaged in robbery, and would be permitted to share in the proceeds. By slow degrees the awful nature of the expeditions would be divulged to him, and by degrees he would pass through the various grades of scout, sexton and inveigler, to the high and sacred office of strangler. His admission to the last grade was the occasion for a solemn feast and formal ceremonies, when gúr—sugar prepared in some peculiar and secret manner—was given to the candidate. The

effect of this gúr is said to have been extraordinary. Reproached with a more than usually atrocious murder, a Thag replied, "We all feel pity sometimes, but the gúr changes our nature; it would change the nature of a horse. Let any man taste of that gúr, and he will be a Thag, though he know all the trades and have all the wealth in the world. I never wanted aught; my mother's family was opulent—her relations high in office. I have been high in office myself, and was sure of promotion; yet I was always miserable when absent from my gang, and was obliged to return to Thagí. My father made me taste of that fatal gúr when I was yet a mere boy, and if I were to live a thousand years I never should be able to follow any other calling."

The Thag usually had some ordinary vocation, which acted as a cloak to his principal pursuit. A Thag expedition was always conducted upon the most orderly system, and with the utmost precautions against discovery. On these occasions a gang would generally consist of from fifty to two hundred men—and sometimes women—subdivided into parties of ten or twenty. These parties would travel upon the same road at intervals, or upon parallel routes, sometimes several miles apart. They were connected by scouts, and always prepared to act in concert. They readily assumed any disguise, from that of the wealthy merchant, traveling with an escort, to that of a band of poor pilgrims. In those days travelers

were almost always glad to augment the number of their company as protection against the dangers of the road. Thus a caravan, not over-confident in the strength of its guard, would welcome the addition of a band of strong-armed men, who happened to be journeying in the same direction, as the body-guard of an opulent zamíndár. A band of Thags would straggle into a village, singly or in small parties, and pretend not to recognize one another. One of them would worm his way into the confidence of some traveler, and, feigning to be bound in the same direction, propose that they should seek others whose route coincided with theirs, and arrange to journey together for the sake of mutual protection.

A common artifice of the Thags is described by Thévenot in his account of a journey from Delhi to Agra, in the middle of the seventeenth century: "One may meet with tigers, panthers and lions; and one had best also have a care of robbers, and, above all, Thags, nor to suffer anybody to come near one upon the road. The cunningest robbers in the world are in that country. They use a certain slip, with a running noose, which they can cast with so much sleight about a man's neck, when they are within reach of him, that they never fail; so that they strangle him in a trice. They have another cunning trick also to catch travelers with. They send out a handsome woman upon the road, who, with her hair disheveled, seems to be all in tears, sighing and com-

plaining of some misfortune which she pretends has befallen her. Now, as she takes the same way that the traveler goes, he easily falls into conversation with her, and finding her beautiful, offers her his assistance, which she accepts; but he hath no sooner taken her up behind him on horseback but she throws the snare about his neck and strangles him, or at least stuns him until the robbers, who lie hid, come running to her assistance, and complete what she hath begun."

When about to commit the act of strangulation, the Thags contrived to range themselves one on each side of the victim, and when there were several, the attack was made on all simultaneously. The sash, or *rûmal*, was adroitly thrown over the head of the victim, and one end passed to the confederate on the other side and quickly drawn tight, when "in a trice" the confiding traveler was in the convulsions of death. During the enactment of this scene scouts were posted in every direction to guard against surprise, and to prevent the escape of any that might perchance avoid the noose. The bodies were buried in deep graves or thrown into wells. The latter practice led to the discovery of several bands of Thags in the early years of the nineteenth century.

In addition to the Thags who pursued their calling upon the road, was a numerous class which made the rivers the fields of their operations. They assumed the guise of boatmen, and had the most inviting pas-

senger boats at the gháts of various towns. Confederates, pretending to be respectable travelers, took to the roads in the vicinity, and endeavored to draw customers to their partners' crafts by tactics similar to those employed by the inveiglers upon the road. Arrived at a favorable place on the river, the Thags would set upon the genuine passengers, strangle them, and having broken their spines as a precaution against resuscitation, throw them overboard. The boat would then proceed to the next ghát, as though nothing unusual had happened, first landing their inveiglers to procure fresh victims.

Certain classes and castes were exempt from the attacks of these miscreants. For instance, it was deemed unlucky to kill washermen and poets, oil-vendors and musicians, blacksmiths and carpenters, Ganges water-carriers and maimed men. As a rule, a Thag would not take the life of a woman, but where the prospect of excessive booty neutralized their repugnance to the act, Musalmáns were required to perform the deed from which the Hindu Thag shrank. The sacred cow brought immunity to its possessor, but if he could be persuaded to part with it, which might generally be accomplished by a liberal offer, he was no longer considered a privileged person.

When an entire caravan, or party, of merchants was murdered, the booty secured would often be very large; but usually the value of the property obtained was comparatively small, and no apparent

degree of poverty was a protection. In his confession, a Thag stated that the fact of having *absolutely nothing* would exempt a man from attack, but the possession of two pice—less than a cent—was sufficient incentive to murder him. In dividing the proceeds of a robbery, a portion was set apart for the rājā under whose protection the gang lived ; a portion was assigned to religious purposes, and the remainder divided among the members of the gang, according to an established scale.

Doctor Spry thus describes the execution of a party of Thags which he witnessed :

“ The gibbets were temporary erections, marking three sides of a square. The upright posts which supported the cross-beams were firmly fixed in stone masonry five feet in height. From either side of these walls, foot-boards were placed, on which the unhappy criminals were to land on reaching the top of the ladder. The cross-beams were each provided with ten running halters. As each hackery-load of malefactors arrived, it was taken to the foot of the respective ladders, and as one by one got out, he mounted to the platform or foot-board. Their leg-irons were not removed.

“ All this time the air was pierced with the hoarse and hollow shoutings of these wretched men. Each man, as he reached the top of the ladder, stepped out on the platform, and walked at once to a halter. Without loss of time, he tried its strength by weighing

his whole body on it. Every one having by this means proved the strength of his rope with his own hands (for none of them was handcuffed), he introduced his head into the noose, drew the knot firmly home behind the right ear, and, amid terrific cheers, jumped off the board and launched himself into eternity.

“Thus, in the moment of death, we see a scrupulous attention paid to the preservation of caste. To wait to be hanged by the hand of a chumar was a thought too revolting for endurance. The name would be disgraced forever, and therefore, rather than submit to this degradation, every man hanged himself.”

Doctor Spry furnished certain British phrenologists with some skulls of Thags. The result of the examinations, which was published in the “Phrenological Journal,” is interesting, and coincides closely with the deductions arrived at by those who had the opportunity to observe the characters of this peculiar class.

“One peculiarity is, that destructiveness is not a predominant organ in any of them; and yet they are murderers. This fact, although it might appear to a superficial observer in opposition to their character, is in reality perfectly consistent with it. When destructiveness is the predominant organ in the head of an individual, he delights in taking away life from ‘ruffian thirst for blood’; but the Thags murdered obviously for the sake of robbing, and under the

influence of other motives immediately to be explained ; and, also, because they had been trained to this mode of life from infancy. The skulls show that combination of large organs of the animal propensities, with comparatively moderate organs of the moral sentiments, which predisposes individuals to any mode of self-gratification, without restraining them by regard to the rights and welfare of others. The Thags belong to the class of characters in which would be placed the captains and crews of slave ships, and also the more desperate among soldiers ; that is to say, men who individually are not quite so prone to cruelty that they would of themselves have embarked in a murderous enterprise unsolicited, but who, when temptation is presented to them, feel little or no compunction in yielding to it. Circumstances more suitable for the cultivation of the lower feelings and unfavorable for the strengthening of benevolence and conscientiousness than those of the Thags it is impossible to conceive ; even veneration and love of approbation, which, when rightly directed, serve to regulate the selfish feelings, are here rendered the prompters of destructiveness and acquisitiveness." Doctor Spry states that many boys go on the road as Thags because their fathers did, and not from any inherent ferocity of disposition. The influence of the priests is very great in leading to the enormities detailed by Doctor Spry. "Nor is it at all surprising that the authority of men looked up to with awe for



their promises of eternal felicity should be very influential in giving life and vigor to the animal propensities."

The love of approbation is a powerful stimulant to the atrocities of the Thags. In a published letter, Captain Sleeman, to whom was first entrusted the task of suppressing Thagí, says, "After a man has passed through the different grades, and shown that he has acquired sufficient dexterity—or what we may call nerve or resolution, and which they call 'hard-breastedness'—to strangle a victim himself, the priest on a certain day, before all the gang assembled, before they set out on their criminal expeditions, presents him with the *angocha* or *rúmal* (the handkerchief with which the strangling is performed), tells him how to use it, how much his friends expect from his courage and conduct, and implores the goddess to vouchsafe her support to his laudable ambition and endeavors to distinguish himself in her service. The investiture of the *rúmal* is knighthood to these monsters; it is the highest object of their ambition, not only because the man who strangles has so much a head over and above the share which falls to him in the division of the spoils, but because it implies the recognition by his comrades of the qualities of courage, strength and dexterity, which all are anxious to be famed for."

If we inquire why the priests should have fostered so abominable an institution as Thagí, we find the

motive to be the same as in the case of Satí—unscrupulous avarice. In both cases the priests profited directly and invariably by the crime. So they led the widow to the pyre, or sent the Thag upon the road with a benediction, and pocketed the price of blood without compunction.

## CHAPTER XV.

### THE HIMÁLAYAS, DÁRJILING, KANCHANJANGA, SENCAL.

THE railroad has brought the "hills," as the Anglo-Indian styles the Himálayas, within twenty-four hours of Calcutta, and the civilian from the capital can "run up to Dárjiling" with almost as much ease as the New Yorker takes a trip to the Adirondacks.

Dárjiling is due north of Calcutta about two hundred and fifty miles. Half-way, a break is made at the passage of the Ganges, a distance of thirteen miles, by a steam ferry, or, in the dry season, over temporary rails laid upon the sandy bed of the river. Each bank is the terminus of a distinct railway line, but so great are the fluvial changes that it has been impracticable to establish permanent terminal stations; indeed, the frequent variations in the course of the river have necessitated corresponding changes in the positions of the stations and reconstruction of tracks at great expense and inconvenience. At Sílígúri another distinct stage in the journey is reached. This is a dividing line between opposite conditions, things and people. Behind, the hot, flat plains, and

the effete, impassible Bengali; before, the cool ridges of the lower elevations of the Himalayan system and the energetic, sensitive hillmen. From this point the purple peaks of the highest elevations loom up above the clouds, rising tier upon tier, in jagged light and shadow, to the snow line.

The final fifty miles are accomplished on the Himalayan Railway. A little train of four or five open cars, drawn by a diminutive engine, upon a two-foot gauge, reminding one forcibly of a child's toy, makes the arduous ascent to Dárfiling in eight hours.

Before reaching the foot-hills the rail traverses the Terai, that belt of fever-infested forest that defies the attempts of man, be he native or European, to make a settlement in it. Occasional clearings, with deserted tea plantations and collapsing bungalows, attest to the futile efforts which have been made to gain a footing here. The few sparse aboriginal tribes, which share the deepest recesses of these forests with the wild beasts, appear, however, to be immune to the deadly Terai malaria. Time was when right royal sport could be had in the Terai, especially over towards the Nepál frontier. Before the advent of the British shikári, the tiger's life in the forest districts was one long round of almost uninterrupted festivity. He levied contributions upon the villages without check, and so easy and plentiful was the supply that his predations ceased to be regulated by his needs, and he learned to kill in pure wantonness. When at

length he became too old and fat and lazy to prey upon the herds and flocks, he found easier victims among the less subtle and active villagers themselves. A single man-eater is known to have killed on an average eighty persons a year during a considerable period. Another caused the inhabitants of thirteen villages to abandon them, and to allow two hundred and fifty square miles of cultivated land to relapse into jungle. A third killed one hundred and twenty-seven coolies employed in the construction of a public road, and put a stop to the work until a distant English magistrate found time to come out and deal with him officially.

In the time of Sir Roger Martin, a famous man-eater terrorized a large area of the Nepál Terai. He once entered the hut of a Tárú, who dealt him such a heavy blow on the forehead with an axe that the scar, which he displayed ever afterwards, rendered his identification an easy matter. The depredations of this beast became so serious that Sir Roger determined to hunt him down. He shot forty-eight tigers before he encountered "Le Balafré" himself, who justified his reputation for ferocity by fighting to the last breath.

The ascent is almost cliff-like in its abruptness. From three hundred feet above sea-level the railway climbs in the next thirty miles or so to an altitude of seven thousand feet. In the course of a few hours the climate passes through various gradations from

tropical to almost frigid, with corresponding changes in the vegetation and animal life. The train proceeds along the winding cart-road at the convenient rate of eight or ten miles an hour. The tall, straight sál, entwined about by bright-blossomed creepers, stand thick upon the slopes, which are covered with a dense foliage of ferns and vines. Parties of hill people, small of stature and with Mongolian features, pass, singing or chatting in animated fashion; the women in bright skirts and shawls, with, perhaps, an infant suspended at the back in a basket, the weight being sustained by a strap which is passed across the forehead. The men carry their burdens in a similar manner. The plainsman's method of balancing his load upon his head would be impracticable in these rough mountain paths. Eagles and hawks circle overhead, and now and again a startled monkey or deer springs to fresh cover. Beautiful birds and brilliant butterflies flit through the air. Wild flowers, which here include orchids, begonias, cannas and other species that in America are cultivated with care, abound in these hills, and are lavishly used by the peasantry for personal adornment.

Anon the train enters the temperate zone of the mountain range. Oak, chestnut, maple, cherry, willow and other familiar trees become prominent features of the landscape. The extravagant undergrowth of the lower slopes gives place to grass and less luxuriant vegetation. The strawberry and the rasp-

berry, the bramble and the brier, appear in company with the homely weed. At Kurseong, five thousand feet above sea-level, the tea belt is entered. The clearings, with their symmetrical rows of shrubs, have a strangely incongruous appearance in the midst of nature so wild and unrestrained.

Dárjiling stands at an elevation of seven thousand feet upon the summit of a ridge which projects into an enormous valley of stupendous depth, along whose bottom runs the Ranjít River, overshadowed by the colossal ranks of the Himálayan peaks. It is essentially a hill town; more so than Simla, because there the infusion of natives from the plains is greater, and the European is only a temporarily transplanted city man; but here the Englishman, by constant residence, imbibes something of the air and manner of the mountaineer, and the native inhabitants are true sons of the hills—brawny and buoyant, bright-eyed and quick of speech. It is a very complete little town, too, with its churches and convents, missions and schools, hospitals and sanitariums, public buildings and theatre, markets and bazaars, cricket ground and lawn tennis courts.

The cantonment and depôt for convalescent soldiers are at Jalapahár, in the southern section, adjoining the territory of the Rájá of Bardwán. Twenty-five years ago the rájá was a thoroughly Anglicised young fellow, fresh from Oxford, who created a sensation in Calcutta by importing the first coaching turn-out that had been seen in the city.

The great Bazaar in the middle of the town presents an attractive picture, full of life and color on Sunday, which is a kind of gala day with the natives hereabouts. Its streets are well nigh choked with the mass of mixed humanity that fills them. Here are almost as many different types of the human race as one will find in the busy marts of the plain cities, and representatives of races that are seldom seen away from their native hills.

They come from the neighboring hamlets in thousands, tricked out in all the finery of gorgeous clothing and massive jewelry. These people turn all their money into gold and silver ornaments, and hang them upon their women. When rupees are not used to purchase ornaments, they are strung together and converted into a necklace; so that one will sometimes see a Nepálí woman with forty or fifty rupees around her neck. Her husband is a bright, sturdy, gesticulating, talkative little fellow who works well, and earns good wages on a tea plantation. In striking contrast to the last is the subdued and melancholy-looking Lepcha, whose lean form, timid bearing and long, plaited hair convey an impression of effeminacy which is not altogether foreign to the truth. Perhaps he is saddened by the latter-day invasion of his native country, bringing with it a life too strenuous and too artificial for his indolent, nature-loving disposition. He has brought to market some butterflies and orchids, or, it may be, honey, and he



will return to his jungle haunts with a supply of the salt which is his greatest necessity. A very different type is the swash-buckling Bhotiya, muscular and intractable, whose women are almost as big-boned and ill-featured as himself. The Tibetan is very much in evidence, with his pigtail, Chinese hat and tunic, the sleeves always turned back to show the contrasting lining. Numbers of them dash about on their brawny little ponies, which somewhat resemble the shaggy Shetland. Here and there one sees a lama, in cherry-colored gown and conical cap, with rosary in one hand and prayer-wheel in the other, mumbling his interminable Ave, which takes the form of "Hail to the jewel in the lotus!" These are what may be called the indigenous types, but there is a sprinkling of foreign elements: Parsí shopkeepers, Kábulí and Kashmírí traders, Madrasí and Bengalí servants, and Marwarí banyas. An infinite variety of goods are exposed for sale in the shops and stalls, and upon the ground along every approach to the Bazaar. It is curious to see "Oriental" designs in Manchester muslins and Birmingham bangles selling in the land of their origin. The sight conveys an obvious moral.

In the cemetery near by is a tomb erected by the Asiatic Society of Bengal over the remains of the heroic Hungarian Csoma, who devoted his brief life to the effort of discovering the original home of his race in Central Asia. A penniless youth, he made

his way on foot through Asia Minor to Tibet, suffering extraordinary hardships meanwhile. He passed several years in the seclusion of a Tibetan monastery, engaged in the compilation of his great Dictionary and Grammar of the Tibetan language, a masterly work which will perpetuate his name.

The chief, indeed almost the sole industry of Dárjiling, is the cultivation of tea. The plant is not indigenous to India, although early travelers mistook a somewhat similar shrub for it. The tea plant, which belongs to the species *Camelia*, grows wild in Assam, where it sometimes attains the dimensions of a large tree, and whence it is believed to have found its way into China at a remote date. After the annexation of Assam, the scientific culture of the plant was commenced in that country under Government supervision, and in 1839 the Assam Tea Company, which is at present the largest in British India, was formed. In 1855 tea culture was introduced to Dárjiling, where there are now two hundred plantations, covering fifty thousand acres of ground, and producing over eight millions of pounds of the finished leaf annually. The success of this experiment led to the introduction of the plant to other parts of India; but it is not believed that all the localities suitable to its growth have yet been tried. A ready market at profitable figures is found for all the tea that the Indian gardens can produce, and large areas are now in cultivation in widely scattered

territories—"at the head of the Bay of Bengal; in Chittagong District; side by side with coffee on the Neilgherri Hills; on the forest-clad slopes of Chutiá Nágpur; amid the low-lying jungle of the Bhután Dwárs, and even in Arakan." The comparatively recent failure of the coffee crops in Ceylon led the planters to turn their attention to tea, the production of which is now a thriving industry of the island. In 1890-'91 the exports of tea by sea from India amounted to 110,194,819 pounds, valued at Rx5,504,293, which figures take no account of the large quantity consumed in the country, and the considerable amount carried over caravan routes.

Three distinct varieties of the tea plant are cultivated in India. Assam produces a high-priced leaf, yielding a strong liquor; but which is difficult to raise. China, originally imported from that country, is a low, bushy shrub, very dissimilar in appearance to the tree-like plant of Assamese origin. Its leaf compares unfavorably with that of the latter in the matter of strength and out-turn per acre. The third variety is a hybrid produced by crossing the two other species. It combines the properties and characteristics of both in modified degrees, and being susceptible of the best results commercially, is in greatest favor with the planter.

The best soil for the growth of the plant is virgin forest land, rich in the decomposed vegetable waste of

ages, so lying that the tropical torrents will neither wash away the fertile deposit, nor stand upon it.

The Dárjiling plantations have an elevation commanding a temperate climate, and a situation sheltered by the Himálayan ranges from the cold blasts of the north. On the summit of the slope is the neat bungalow of the planter, consisting of one story, surrounded by a veranda, and thatched and white-washed. Below are the quarters of the coolies, and the garden, with its shrubs arranged in lines of mathematical precision.

When new land is brought under cultivation, the jungle is cut down in December, and burned on the spot two months later. The ground is then harrowed, and staked out for the seedlings at a distance of four feet apart. The plant is invariably raised from a seed, which in bulk and general appearance resembles a hazel-nut. The seed is sown in carefully prepared soil during the months of December and January, and the young plants are reared under shade. From April until July the process of transplanting is carried on. During the first two years the chief labor on the plantation is directed toward killing the weeds, which vigorously contest possession of the soil with the young plant. As the shrubs grow older, it becomes necessary to prune them liberally each autumn. The cuttings are deposited round the roots to serve as manure. The plants begin to yield in their third year, and increase year by year in pro-

duction until their tenth season. The different varieties of leaf are not, as is commonly believed, the growth of different varieties of the shrub, but are pickings from the same plant at different times, and under different conditions. These pickings, called "flushes," consist of successive buds, flowers and leaves, which make their first appearance with the advent of the rainy term.

The productive season, which extends from March to November, is counted upon for six or seven full flushes of leaf. The bushes are picked by women and children, and the leaves carried to the factory, where the process of manufacture is immediately commenced. The leaves are spread loosely upon trays, or mats, to "wither." This preliminary process may be completed in twelve or fourteen hours within the building, but sometimes it becomes necessary to expose the leaf to the sun or to artificial heat. The next operation consists of twisting, or compressing, the leaves into a spherical form, which is effected generally by machinery, but sometimes by manual labor. The fermentation, which has been set up during the process of "rolling," is now arrested by drying, usually performed through the medium of machinery. Under ordinary conditions less than five hours will have elapsed from the time that the leaves were withered until they are ready for the hand sieves. In this, the final stage of actual manufacture, the output is sorted into the various grades,

ranging in order of value from Flowery Pekoe to Broken Congou, after which it only remains to pack the tea in chests for shipment.

The tea planters have to contend with a blight, which sometimes shrivels up the leaf upon the shrub. This is due to parasitical insects, which suck the sap from the young plants. More than once an invasion of locusts has swept over the district, leaving the plants bare. They swarm in myriads, obscuring the sun, and covering the ground in places two or three inches deep. The Nepáls deem the insect a great luxury, and eat it raw.

In 1889 a plague of locusts occurred. The insects overspread the whole of India, doing immense damage to the crops. Every possible means was employed to check their devastations, and rewards were offered for their extermination. At one station alone twenty-two tons of them were killed in a single day.

Dárjiling is on the border of Sikkim, where the Himálayas present their grandest aspects, and where the most favorable view-points are available. Mount Everest is about one hundred and fifty miles distant; but nowhere can a good view of that, the highest mountain in the world, be obtained, on account of the cluster of lofty peaks which closely beset it. Kanchanjanga lies forty miles due north of Dárjiling, and its height is not diminished, nor its individuality impaired, in the same manner. If one considers the difficulty in viewing a modern office building from a

point within two or three blocks of its base, it will readily be understood that forty miles is a favorable distance from which to survey a five-mile elevation. Senchal, which is fifteen hundred feet higher than Dárjiling, is the most convenient station for the spectator. The panorama embraces a score, or more, of peaks exceeding twenty thousand feet in height, with Mount Everest away over at the western point of the spur, which runs at right angles to the range containing Kanchanjanga.

Major Waddell gives a fine description of this hoary giant as he appeared at the dawn of a clear day :

“Far away in the yet dusky sky, and at an amazing height, a rosy peak flashed forth for an instant, and vanished into the darkness. This was the summit of Kanchen-junga. It reappeared almost immediately, and brighter than before, in the rising glow of dawn, which, reflected from peak to peak, streamed down the lower pinnacles, bathing them in a soft, rosy light that faded quickly away into cold, bluish gray, and left the snowy ranges a sea of dull sapphire peaks. Then, as the sun shot up with its first long, low beams glinting on the highest, and then in quick succession on the lower, peaks, these dim blue crests and crags leaped forward, tipped with ruddy gold and splashed with fire, which, as the sun rose higher and higher, melted away in the distance into amber and frosted silver against a turquoise sky. In the full flood of sunlight these snows lost most of their

broad details of light and shade, and presented an almost uniform chalky whiteness through the pearly haze. Not a cloud obscured the view. Snowy mountains stretched round almost half the horizon, culminating in the mighty mass of Kanchen-junga, with its thirteen thousand feet of everlasting snow, and Everest in the background.

"From this latter peak, rising on our left over the dark shoulder of Sandookphu, the crowning range of snowy pyramids extends almost continuously eastward to Janoo and Kabroo (25,000 and 24,015 feet respectively) on the flanks of Kanchen-junga (28,150 feet), and thence far away to the silvery cone of the Tibetan Choomo-ilha-ri (23,940 feet), and sinks in the eastern snows of Bhotan on the extreme right. It was sublime!"

"Northwards soared

The stainless ramps of huge Himála's wall,  
Ranged in white ranks against the blue—untrod,  
Infinite, wonderful—whose uplands vast,  
And lifted universe of crest and crag,  
Shoulder and shelf, green slope and icy horn,  
Riven ravine and splintered precipice,  
Led climbing thought higher and higher, until  
It seemed to stand in heaven and speak with God.  
Beneath the snows, dark forests spread, sharp laced  
With leaping cataracts and veiled with clouds;  
Lower grew rose, oaks and the great fir groves,  
Where echoed pheasants' call and panthers' cry,  
Clatter of wild sheep on the stones, and scream  
Of circling eagles. Under these, the plain  
Gleamed like a prayer-carpet at the foot  
Of these divinest altars."



“The vastness of this view—vast beyond that of any other spot of earth, perhaps—is almost oppressive. In every direction the eye, as it sweeps the horizon, traverses some hundreds of miles of the earth’s surface; and from the deep gulf of the silvery Ranjít River, flowing seven thousand feet beneath our feet, great masses of dark, forest-clad mountains rise tier over tier, carrying the eye up to the majestic snows, with the graceful Kanchen-junga, towering up twenty-seven thousand feet above the river, in the foreground. Thus, at one glance, we see an elevation of the earth’s surface of considerably over five miles in vertical height. As if we were to imagine Mont Blanc rearing its full height abruptly from the seashore, bearing upon its summit Ben Nevis—the highest mountain in Great Britain—and, above all that, two Snowdons, one on the top of the other, and were able with one glance to take in all these four superposed mountains.

“The surpassing height of these Himálayas may be realized by comparison with the peaks of the Alps of Europe. None of the latter peaks exceed 15,780 feet, and only six or seven are above 14,000 feet; while the Himálayas have several peaks over 28,000 feet, and more than eleven hundred which have been measured exceed 20,000 feet.

“So enormous indeed is this great projecting mass of the Himálayas that physicists have shown, not only that it draws the plumb-line considerably towards it, but that it so attracts the sea as to pull the

latter several hundred feet up its sides. Yet this fact is so little generally known that most sea captains would stare were you to tell them that in coming from Ceylon to Calcutta they had been actually sailing up hill !”

The scene thus described at length does not at first impress itself in all its fullness upon the beholder. The eye and the mind must become to some extent accustomed to the wonderful sight before its grandeur and immensity are adequately appreciated. Then, again, the varying atmospheric conditions distort perspectives, veil certain features, or throw them into high relief, and create constantly changing aspects.

The impression created by these stupendous peaks from a distance is suggestive of peaceful stillness and silence. This, however, is the reverse of their actual condition. Mr. Hoffman, who ascended Kanchanjanga to a height of 17,500 feet, mentions the danger his party incurred from “the huge stones that were continually falling from the glaciers.” He states that “the rumbling noise of the avalanches and the crashing of falling rocks never cease.”

Turning with the inevitable tendency of the Western mind to look for signs of civilization and commerce, one sees on every hand along the lower ranges, clearings devoted to cultivation, populous villages and thriving marts of trade—all connected by roads or mountain paths, constructed with great labor and difficulty and subjected to the danger of landslides.

Here, where a population exceeding a quarter of a million finds profitable employment, in an environment favorable to health and comfort, sixty years ago was an uninterrupted expanse of wild forests uninhabited by man.

At intervals an avalanche will occur of such tremendous proportions as to change the configuration of a large area of country. Major Waddell cites an instance: "The whole side of a great mountain, that towered above us about three miles to our left, had broken away and come thundering down some six years ago; and the rocky avalanche had covered the valley for many miles with its débris, and buried several miles of forest quite out of sight, leaving only a fringe of splintered pines projecting from its borders. The enormous mass of these fallen rocks had thrust the river to the opposite side of the valley, over a mile out of its course, and had dammed up its waters there, forming a lake. This is a common way in which lakes are formed in the Himálayas. Instances of it are to be found in the case of the lacustrine valley of Nepál, and in the lake of Náini Tál, and in the táls or lakes in its vicinity. And such lakes thus suddenly formed, and having at their outfall no rocky barriers *in situ*, are subject to quite as sudden disappearance. I myself witnessed how this occurred when traveling in the Northwestern Himálayas in 1882. On the night of the 23d of August of that year, the sudden pressure of water from the flood of an excessive

rainfall burst through the outfall dam of Bhim Tál, whose waters rushed down the valley, sweeping away stretches of the forest, and when I saw the lake early next morning its level had fallen over twenty feet, leaving the greater part of its bed a muddy plain."

The forest of Rang-iroon, on the northern slopes of Senchal, is typical of the Himálayan forest where it is undisturbed by the native cultivator or the European planter. "It stretches for several hundreds of square miles, more or less continuously, from the top of Senchal down to the upper limits of cultivation, at about six thousand feet. Its giant oaks, chestnuts and magnolias are thickly draped with moss and wreaths of aerial orchids, ferns and festooning climbers and parasitic plants, which hang in great tufts and pendants, waving over the blue hydrangeas of the undergrowth. Some of the branches of these trees are perfect gardens in themselves. In the soft drapery of moist moss that thickly clothes these branches, and in the beds of fine mould from the decaying leaves that fill their crevices, are to be found not only luxuriant clusters of exquisite orchids and many kinds of other epiphytic plants, but even large, woody shrubs and evergreens, with a variety of flowers and foliage. A gorgeous feature of the forest at this season is the blaze of crimson blossoms of the *Magnolia Campbelli*, a tree which has just flowered for the first time in Europe. Here, in its home, it is a forest monarch, over eighty feet high, and its huge flowers, like those

of the cotton tree below, appear curiously on its bare branches before the leaves. White magnolias also abound, scenting the air with their fragrance. Delicately pink hydrangeas eighteen to twenty feet high are common, and ferns are so numerous that over sixty species may be found along this forest road within a few miles. The number and variety of orchids is remarkable. Two hundred and fifty different kinds were found by Hooker in the Khasia Hills. Another beautiful native of these mountains is the rhododendron, whose flowers take on every hue, from bright vermilion to milky white, and whose form varies from the oak-like tree to the bushy shrub commonly found in American gardens."

At the elevation of thirteen thousand feet, which the bamboo and kindred grasses do not reach, trees cease to figure in the landscape, and grass becomes scarce; but there are numbers of flowers, including the Edelweiss in abundance, and ample evidence that in the summer the uplands must be covered with a profusion of brilliant blossoms. The wild rhubarb grows at an elevation of fifteen thousand five hundred feet. In this, its natural habitat, it attains a height of four feet or over.

The line of perpetual snow is from fifteen thousand to eighteen thousand feet above sea level. The snow lies throughout the winter to about ten thousand feet, but it seldom lasts for more than a few days at lower ranges, although it falls amongst these mountains as low down as six thousand feet.

Of course, snakes are plentiful in the forests. They are of a great many varieties, some being quite harmless. The most deadly are the cobra, the krait and the little mountain viper. The hillmen add their yearly quota to the total tally of the deaths from snake-bites in India. The cobra di capello accounts for the majority of these. This name was given to it by the Portuguese on account of the hoodlike erection it is able to produce by the expansion of the skin at the back of the head. It is from three to four feet in length and about four inches round the thickest part. It has a small, flat head, covered on the forepart with large, smooth scales. The upper portion of the cobra is light brown, and its belly a bluish-white color, tinged with light brown or yellow. The bite of a mature cobra, if nothing intercepts the complete injection of the poison, is incurable.

It is believed that snakes kill over twenty thousand people in India every year, despite the efforts of the Government to mitigate the evil. Rewards have been offered for the destruction of poisonous serpents, but without very satisfactory results, although half a million and more have been killed in a year. It is found that a large proportion of Hindus hold the cobra sacred, and decline to harm it, even when it has been the cause of death to their cattle or children. In cases where no religious scruples exist against destroying the reptiles, natives have been known to breed them, in order to gain the reward with a minimum labor.

## CHAPTER XVI.

### THE HIMÁLAYAS, SIKKIM, NEPÁL.

DÁRJÍLING is the terminus of the routes of ordinary travel toward the north. Few Europeans have penetrated into the mountains of Sikkim. The difficulties and dangers of this wild region are nearly as great as they were when Hooker explored it, forty years ago. Since then, however, the Tibetans have learned a little more respect for the British, and there is now no likelihood of the traveler being molested or imprisoned, as were Hooker, Campbell and many others, so long as he is careful not to cross the border. The Tibetans are extremely suspicious of any incursion to their territory, and guard the passes jealously. A foreigner, black or white, who is discovered within their boundaries will be fortunate if nothing worse befalls him than rough and speedy deportation. There are banditti in the hills of Sikkim, but past experience has taught them that the white man, armed, is a host in himself, and his pack coolies are generally protected by a sufficient guard.

The people inhabiting the mountains and upland valleys of Sikkim are of Tibetan origin. Even the

Lepchas, who are regarded as aborigines, came from the same source. A degraded form of Bhuddism is the universal religion. All are demon-worshipers, and it is little to be wondered at when one considers the awful aspects of Nature and the fearful phenomena with which they are acquainted. There is not a town in the whole State, the capital being no more than a village of inconsiderable size. In a great part of the country the climate forces the inhabitants to seek different levels with their flocks as the seasons change, and in this way they traverse long distances each year.

Although it is beyond the beaten tracks of travel—perhaps largely on that account—Sikkim is one of the most interesting regions within the confines of British India. Its scenery, its animal and vegetable life, and its peoples, have no counterparts in the peninsula. No doubt the chief deterrent to travel in this country is the great expense and trouble involved by it. Almost all the food to be consumed must be carried; for little, and even that is uncertain, can be obtained in the interior. Indeed, it is necessary to establish commissariat depôts in advance along the route. Tents, bedding, cooking utensils and a number of other necessary articles of equipment must be provided; and all this mass of baggage has to be carried upon the backs of porters, for the roads are so few and so bad, that no other method of transportation is practicable. In fact, the usual means of crossing a river



is a cane suspension bridge, difficult for a man and utterly impossible for a beast of burden.

Major Waddell, whose graphic description of his journeyings "*Among the Himálayas*" has been freely drawn upon, thus describes the passage of the Tusta: "Spanning the yawning chasm, about three hundred feet wide, in whose depths the mighty river thundered along, sixty or eighty feet beneath us, in leaping waves, dashing over great boulders of gneiss the size of cottages, and scattering clouds of spray, and hurling uprooted trees like matchwood, this frail, rickety structure seemed by aspect and surroundings to suggest the horrors ascribed by the ancients to the knife-edge bridge over the Styx. And we had to cross it somewhat after the manner of Blondin on the slack rope. Here, however, we had the doubtful advantage of a loosely knotted rope of strips of rotten cane to clutch hold of; for the bridge is formed of two suspended ropes of cane thrown across the gorge, and their ends are lashed to rocks and trunks of trees in the neighborhood; and between these, two parallel ropes, and tied from the one rope to the other, at intervals of a yard or so, are suspended bits of cane, forming V-shaped slings; and in the narrow angle of these V-slings is laid a line of bamboos, end to end, on which you have to find your footing. It is like walking on a rope; for between the slings it is all open on both sides, and as you cross you swing in mid-air. . . . I almost shudder even now to think

of that awful passage. The instant you step on these bridges they recoil from you, and swing and shake in an alarming way, rolling from side to side, and pitching with every step you take, like a ship in a storm. They swerve with a sudden jerk every time you lift your foot, not only sideways and longways, but also downwards and forwards, as your weight depresses the bridge, until you pass the middle, when the oscillating structure kicks up after you as you ascend. So, seizing the two suspension cables, one in either hand, for a railing, you have to work your way across this jerky, swinging, shaking, writhing thing. On clearing the bank, the instant you look down to see where to place your feet, the rush of leaping water in the deeply sunk torrent beneath you gives you the giddy sensation that both you and the bridge are running swiftly up stream. Yet, without looking down, how is it possible to see the single bamboo overhanging the abyss, and on which you must find your shaky footing, and to miss which means certain death?

“Hitherto the line of bamboos had been tied end to end, but now, as I stepped on to the next one, it tilted up, and I could see that most of those in front were also lying loose and disjointed in their widely-separated V-slings, and some also of these slings were loosened and others wanting. I had to take darting, furtive peeps at the slippery, creaking bamboo, and after each step I had to half close my eyes for an instant to counteract the giddy feeling of the upward

rush of the bridge. Ah, it was a creepy, ghastly feeling! One false step meant instant death in the raging gulf below. Still there was a fascination in it all—suspended at that giddy height over the rushing, swirling waters far beneath, the unceasing, deafening roar, the bold, rocky banks and the rainbow tints of the clouds of spray rising from the boiling abyss below.”

There are but a few weeks in the year when this region is accessible to the traveler—from the middle of September to the middle of November. Before the latter date, snow begins to fall, and soon the uplands and passes are inaccessible; from May to September heavy rain falls almost incessantly, forming innumerable torrents and causing landslides.

The lower ranges, where Nature is bountiful and the climate comparatively mild, are inhabited by the Lepchas, whose great divergence in character from their Tibetan ancestors is doubtless due to the softer environment. The Lepcha is under the average height, supple and muscular as a necessary consequence of the life he leads, happy in his native hills, among the rich abundance of animal and vegetable life. He knows Nature like a book. Not a flower nor plant, not a bird nor beast of the great varieties to be found among his hills and dales, is strange to him. He will imitate the call of a bird or the cry of an animal so as to deceive its kind. In meeting the difficulties and dangers of the forest, he displays

wonderful courage and resource. His disposition is gentle, indolent, affectionate, sensitive, subdued almost to melancholy, and his temper serene and equable under all conditions. He is a born naturalist, and an excellent guide. Superstitious, romantic and fanciful, his mind is full of strange legends and poetic tales that relate to the mountains and rivers and birds and beasts he loves so well.

A Lepcha dwelling consists of a rude hut elevated on posts, and reached by way of a notched log of wood. The entire structure is made of bamboos upon a framework of logs. Although they raise small crops of maize, barley and rice, they are not by any means dependent upon these for their food. The jungle yields wild fruits and edible plants in plenty, and they look to it to supply all their wants, with the single exception of salt.

The housewife spins the fibre of the nettle into a durable fabric, and dyes it with the juice of the madder. Her household utensils are derived from the same source ; in fact, everything these people need is ready at hand in Nature's storehouse. The Lepcha wife is the head of the family. She is held in high esteem, and her children trace their descent through her, and not through their father. She has but one husband, unlike her Sikkimese neighbor, who may have half a dozen. Among the Sikkimese Tibetans a peculiar species of fraternal polyandry is universal, and its practice includes the royal family. The

present Queen is married, not only to the King, but at the same time to his brother. The wife of a Sikkimese is also the wife of his younger brothers, but not of those older than himself.

Where, on the plains of India, one would find a roadside idol, carved from a tree stump or rudely moulded in clay, here one sees a stick or pole, with a number of rags fluttering from the top of it. Each passer-by tears a shred from his clothing, and adds his contribution to the propitiatory offerings thus made to the malignant demons who infest the forests and the mountain recesses. Meanwhile hundreds of prayer-wheels and barrels are manufacturing petitions for the safety of these intensely superstitious mountaineers. The most effective of these devices for the mechanical production of vicarious prayers is an enormous wooden drum operating automatically by water power, on the principle of the mill wheel, and performing its pious service unceasingly day and night.

Monasteries and temples are scattered about in the most out-of-the-way places. The ritual and the religion of the priests is a queer mixture of Buddhism and demon-worship. Animals are frequently sacrificed, and menacing images set up. The services are interrupted at intervals to allow the priests to partake of refreshments in the presence of the congregation.

It is no uncommon thing to meet upon the road one of the so-called lamas with a prayer-wheel in one hand and a bamboo jug, filled with the murwar

beer of the country, in the other. He will stroll along, placidly muttering the monotonous "Om manu," etc., interrupting the utterance every few minutes to take a sip of the liquid through a reed. This beer is the national beverage, and to a great extent the national food. It is drunk by men, women and children, in all places and at all times. It is a fermented brew from the millet seed, to which hot water is added. It is mild, and has a pleasant, sweetish acid taste.

The Sikkimese drink very little tea, and what they do use is the brick-tea of China, which, after being brought through the passes by yak caravans, and carried to Dárjiling on men's backs—a journey occupying eight months—is sold at a price below that of the lowest grades of the Indian leaf. The bricks, however, are composed of nothing more than stalks, sweepings and compressed dust.

The dominant people of Sikkim are the Bhotiyas. The King belongs to this race, and his wife, like the consorts of most of his ancestors, is a woman of Tibet. The twelve Kazis, or provincial rulers, are Bhotiyas, as well as all the principal officers of the State.

The Bhotiya differs widely from the Lepcha in physical and mental characteristics, although they have a common ancestry. The former are tall, strong and energetic. They retain the rough brutality of the Tibetans, from whom they sprung. They are mountaineers by birth and instinct, and are seldom content

to live upon the plains. They dress, like the Lepchas, in the long, homespun plaid, descending to the knee; but, whereas the Lepcha only wears a hat on festive occasions, and then a high-crowned article made of cane, the Bhotiya adheres to the felt Tibetan cap of Chinese pattern. Both retain the Mongolian pig-tail, and display the Mongolian characteristic of a beardless face. The Lepcha carries a bow and arrow, the latter frequently poisoned; the Bhotiya has a sword and dagger, and occasionally a rifle. The Bhotiya frequently wears a long woolen gown, falling to the ankles, with loose, wide sleeves turned back at the wrists. It is girdled at the waist, and the front of it is, when necessary, doubled up to form a receptacle for all sorts of portable goods; the roomy pocket thus formed often contains a wooden drinking-cup, food of various kinds, pipe and tobacco, matches, rosary, prayer-wheel, and a dozen other articles more or less bulky.

Not the least of the hardships to which the traveler in these regions is subjected are the attacks of pipsee flies and land-leeches. The former resemble small house-flies. At the instant of alighting they draw blood, and deposit a poison in the wound, which often develops into an ulcerated sore. The damp forest is alive with leeches; they swarm upon the leaves and branches of the trees, and the ground is so thick with them that there is positively no escape from the blood-thirsty pests. The cattle, ponies and goats suffer

terribly. Their legs are always bleeding, more or less, and these pests lodge in their nostrils and hang from their eyelids and various parts of their body. To dislodge them from the recesses of the nose, the herdsmen, it is said, keep the poor beasts from water for a day or so, and then, when the animal drinks, the leeches show themselves, and may be removed.

In the Lachoong valley, at an elevation of about sixty-five hundred feet, the traveler will get his first sight of the yak. "They are shaggy beasts, in appearance something between the American bison and the cattle of the Scotch highlands; and their curious, grunting call is aptly denoted in their scientific name of *Bos grunniens*. They are noble-looking, massive animals, especially the bull-yaks, in spite of their oddly round and squat appearance, their broad, straight backs, short legs, and long, silky hair. The thick coat of hair which protects them from perishing in the arctic cold of the snows is longest on their sides and under-surfaces, and in some of the older animals it almost sweeps the ground. The tail ends in a great bushy tuft, which serves the same purpose as the bushy tail of the hibernating squirrel, curling over its owner's feet and nose when asleep like a rug, and thus affording protection against the intense cold of the Himalayan nights. These bushy yak-tails are much in demand in India as fly whisks for Indian princes, and as royal emblems for the idols in Indian temples. The color of the wild yak is a dark brown, almost black;



but most of the domestic yaks acquire a good deal of white, with the black predominating; and those most valued have their muzzles tipped with white, some white on their necks, and their tails entirely white."

The yak is a most useful beast to the Tibetan. From it he obtains milk; he rides upon it, and uses it as a pack-animal. Despite its cumbersome frame and heavy build, the yak is goatlike in its activity. It browses over the precipitous and craggy mountain side, and at the call of the herdsman comes lumbering down with awkward but sure-footed gait.

These herdsmen form a curious class of nomads, with their headquarters at Lachoong, and in other valleys. They move to the upper levels in the spring. The entire length of the upper valley is marked off into grazing stations by clusters of rude huts, which the herdsmen occupy as they come to them. Thus they make a gradual ascent, timing themselves to reach the top of the pass, at an elevation of eighteen thousand feet, some time in June, when the snow will have melted sufficiently to admit of the passage. Crossing the frontier, they move on, living now in their black yak-hair tents, to one or other of the Tibetan marts, where they barter their produce for salt, tea, cloth, rugs, jewelry, etc. The return into Sikkim is made toward the end of August, so that the Lachoong Valley may be traversed before the arrival of the heavy snows. Before the most severe weather sets in they betake themselves and their cattle to

still lower levels. Thus they present the remarkable spectacle of a village community which is almost constantly on the move. These people are not Sikkimese, but full-blooded Tibetans, and hence the impunity with which they cross and recross the border.

The stranger in this country is presented by the head-man of the village, or by the chief lama, with a scarf of Chinese silk as a token of deference and amity. This ceremony is accompanied by a salutation, also of Tibetan origin. The left hand is placed behind the ear, with the action common to deaf persons, and the tongue is stuck out as far as possible, and a low obeisance is made, with the head uncovered. This salute is said to signify complete deference and surrender, as one would say, "Here are my ear and tongue, which you may cut off if it will afford you any pleasure to do so." To refuse the scarf would be an indication of displeasure and enmity; its acceptance entails the obligation to make a present in return, which, in the case of a European, is likely to be of much greater value than the almost worthless strip of cheap silk.

At the greater heights men and beasts suffer from *mal de montagne*. The rarefied air causes headaches, nausea, palpitation and debility. Hooker describes the sensation as one of "having a pound of lead on each knee-cap, two pounds in the pit of the stomach, and a hoop of iron around the head."

Referring to the view of Tibet from the summit of one of the passes, Blandford says, "It is one of the most remarkable landscapes in the world, and alone worth the journey to see it. . . . Cholamo Lake is in front, beneath the feet of the spectator; beyond is a desert, with rounded hills; further away range after range of mountains, some of them covered with snow, extend to a distance the eye cannot appreciate. The total change of color and form from the valleys of Sikkim, the utter barrenness, the intense clearness of the atmosphere, produce such an effect as if one were gazing upon another world, in which the order of this is no longer preserved, where a tropical desert is seen among snow-capped peaks, beneath the unnaturally clear atmosphere of the arctic regions."

Over to the west from Sikkim lies the kingdom of Nepál, quasi-independent, but under the protection of the Indian Government. Although upon the most friendly terms with the British, the Nepáls jealously exclude Europeans from their country, and their frontier is as rigidly maintained against intrusion as that of Tibet. A British Resident, however, is stationed at the capital to act as adviser to the King, and to look after the interests of the Indian Government. Long ago—no one knows just when—a handful of Rájputs emigrated from India and settled in the district of Gúrkha. Their martial spirit was in no degree dimmed by their inter-marriage with the Mongoloids who inhabited Nepál. They were enter-

prising after the fashion of the times, and their talent for fighting, as well as the prospect of rich spoils in their company, attracted to their ranks the brawniest and bravest of the native tribes. Before long the Gúrkhas became the dominant tribe in Nepál, and, having reduced the entire country to submission, began to turn their attention to further fields of conquest. They invaded Tibet in 1792, and overran the Himálayas east and west.

Early in the nineteenth century they began to move upon the plains, and made serious encroachments upon the British territory. The war which ensued, while it resulted in the ultimate victory of the English, reflected more credit upon the Gúrkhas, who displayed extraordinary bravery and a degree of hardy stamina that succumbed only to superior numbers and overwhelming artillery. The veterans of the Bengal Army of 1815 declared that the intrepid Nepáls were the most formidable foes the British had been confronted with in India up to that time. The campaign convinced the Government that the Gúrkhas would be more desirable as honorable allies than as conquered enemies. Their independence was maintained and their friendship secured. They have been admirably faithful in the observance of all treaty obligations, and have furnished the Indian Army with some of the best regiments on the establishment. The famous Gúrkha infantry has unfailingly covered itself with glory whenever opportunity occurred.

The chief difficulty of their officers has always been to hold the hot-headed little mountaineers in check, while they, in the face of an enemy, are ever chafing to get close enough to use the kúkrí, the handy knife, which, despite modern training and discipline, he prefers to rifle and bayonet. In many a hot fight, he has proved the effectiveness of the short, broad blade in the hand of a fearless man. At Lucknow, during the Mutiny, Bahadur Gambar Singh, armed only with the kúkrí, captured three guns single-handed, and killed seven of the rebels. He survived twenty-three wounds, received in the performance of this desperate deed, to enjoy well-merited promotion.

In all the wars of the Indian Government since the friendly *entente* was established, the Gúrkha regiments have distinguished themselves. During the Mutiny, not only did the Gúrkha regiments on the regular establishment remain loyal to a man, but the Nepálís Government voluntarily furnished the British with ten thousand men, the flower of their army, commanded by Jang Bahadur, the Prime Minister and Commander-in-Chief; the sole condition of service being that a British officer should be detailed to lead each of the regiments composing the force.

The Tartar strain is betrayed in the features of the Nepálís. Their eyes are oblique, and their faces beardless. They are undersized, but active as cats,

and possessed of a vigor and energy that does not desert them even in old age. They have something of the good-natured, excitable and pugnacious disposition of the Irishman. They are capable of the softest emotions and of the utmost ferocity. The Nepálís have adopted the externals of Hinduism, but have no affinity for, nor sympathy with, their Bengali neighbors. The lines of caste are very lax with them, and they habitually perform acts that would horrify the lowest caste Hindu. Their dress is similar to that of the Rájputs of northern Hindustán ; it consists of tight cotton trousers and close-fitting tunic, with a thick kummerbund, from which the kúkrí is never absent. Unlike other Himálayan tribes of Mongolian descent, they do not wear the pig-tail, but crop their hair short, and cover the head with a turban, or, in the case of the Gúrkhas, with a small skull cap, tilted over the right ear, after the fashion of British cavalrymen. Large numbers of Nepálís have been induced to settle in British territory. They are good husbandmen, good workmen, and, as has already been said, excellent recruits for the army.

While monogamy is the rule, the Nepálís may take a second wife, if the first be barren. The women are bright and attractive. They are picturesque in the close-fitting bodice and kilt, bright sash and gay silk kerchief thrown over the head. They generally carry the entire fortune of the family upon their persons, in

the form of heavy gold and silver ornaments on neck, nose, ears, wrists, hands and ankles. Whereas, on the plains, marriages are almost invariably matters of family convenience in which the principals have no voice, in Nepál betrothal is generally the result of an *affaire de cœur*, and the parties to it are always of mature age. Like the Lepcha wives, the Nepáls rule their husbands and govern the household. Marital fidelity is characteristic of them, and so heinous an offence is a breach of it, that the injured husband is permitted by the common law of the land to avenge himself by killing the offender.

In general, the physical features of Nepál are similar to those of Sikkim, but in the former country much greater areas have been cleared and cultivated, and roads have been more extensively opened. Many cart-roads run from British territory to the numerous border marts, where markets are held for the exchange of produce and various articles of common use. The principal trade route extends from Patná in Bengal, through the Champáran District, to Khátmádu, the capital of Nepál. From Khátmádu two roads diverge over the central range of the Himálayas, and ultimately come together again in the valley of the Tsanpu, the great river of Tibet. The principal items of import from Nepál are grain, oil-seeds, cattle, timber and horns; additional articles, which do not represent large figures, are musk, borax, madder,

cardamoms, yak-tails, ginger, fur, scented grass and hawks.

While the trade of India with Nepál and Sikkim is at present insignificant, its continuance is important, because, in all probability, the British will eventually secure through these States channels of communication with Tibet, with its enormous commercial possibilities.



## CHAPTER XVII.

### THE HIMÁLAYAS, HARDWÁR.

AT the point where the Ganges, breaking through the Siwalik range, debouches upon the plains, stands the ancient and sacred town of Hardwár. The present name is comparatively modern—not more than six hundred years old probably. At least five centuries before Christ the place was called Kapila, after the sage who lived there, and who founded the Sánkhyá system, one of the six darsanas of Bráhmañical philosophy, which explains the material world by gradual evolution through successive stages from an ever-existent primordial matter. The town received many other names before it came to be known as “The Doorway of Hárí.”

Near by is a temple, which is sacred to the Hindus as the spot where Dákshá prepared his eventful sacrifice. As the Puráñas recount the story, Dákshá failed to invite his son-in-law Siva to the sacrificial feast. Satí, piqued at the slight put upon her husband, committed suicide in the Ganges, whereupon Siva, enraged at the loss of his wife, caused Dákshá's head to be cut off and burned. Subsequently relent-

ing, Siva restored his defunct father-in-law to life, and substituted a goat's head for the member which had been consumed by fire. This tragical episode in the life of the gods occurred at Gangadwára, "The Gate of the Ganges," about two miles below the famous bathing ghát to which pilgrims resort in tens of thousands every year.

The first day of the Hindu solar year, the birthday of the Ganges, is the great occasion of the festival of Baisakh. At a particular moment, astronomically calculated by the priests, the multitude makes a dash for the water, which is at that time supposed to be more than ordinarily efficacious, and, as at the Pool of Siloam, the first to enter the stream is believed to derive greater benefit from it than the later comers. The last hypothesis is the cause of such a mad struggle that the Government has found it necessary to employ a large force of police to restrain the crowd. Before this precaution was taken, many lives were lost each year. On one occasion upwards of four hundred fanatics met their death in the frantic rush, and hundreds more were seriously injured.

The ordinary pilgrimage amounts to one hundred thousand, but every twelfth year the Kumbh-mela, a feast of extraordinary sanctity, occurs, when the attendance of pilgrims is trebled. In earlier days the concourse which gathered at the Kumbh-mela was very much larger than at present. Hardwicke and Raper, both eye-witnesses of the festival about

one hundred years ago, estimated the number of pilgrims present on one occasion at two and a half millions, and at another time at upwards of two millions. Those were days when time and distance were of no account to the Hindu; when a pilgrimage occupying one, two or three years would be entered upon with no concern, and without any preparation.

Even at this day it is no uncommon thing to see upon the road a fanatic bent on such a journey and, perhaps, bound by a vow to cover the entire distance upon his belly. This tedious process of locomotion is accomplished by lying at full length, and marking the ground with a stick at the point reached by the outstretched arms. The devoté then rises and walks to the mark, when the same act is repeated, and so on over a thousand or more miles in many instances.

Formerly the Kumbh-mela was the invariable occasion of bloody conflicts between opposing sects. In 1765 such a fight took place, in which it is said that eighteen thousand people lost their lives. Thirty-five years later the Sikh contingent fell upon the Gusains and slew five hundred of them. On his return from the sack of Delhi, Tamerlane turned aside to plunder and massacre the pilgrims assembled at Hardwár for the great festival.

In the neighborhood are several shrines of great repute, and, among innumerable minor temples, three or four of considerable size and antiquity.

Hiouen Thsang, the Buddhist pilgrim from China,

tells of a city which he visited in this locality whose population he describes as dense. The ruins of this ancient city are still to be seen at Máyapur. Its wall must have measured close on to twenty thousand feet in circumference. There are the remains of an old fort and three temples, as well as many lofty mounds covered with broken brick. The antiquity of the place is attested by the numerous fragments of ancient sculpture, and by the variety of old coins, which have been found on the spot. The extensive foundations of heavy brickwork support the belief that the city which occupied this site in olden days must have been a place of considerable importance.

Hardwár is the starting-point of the great Ganges Canal system, on which the Government has expended over sixty millions of rupees, and up to the present time has realized seven per cent. on the investment.

Hardwár has an annual horse fair, which attracts buyers and sellers from afar, and at which the Government agents get a great many remounts for the cavalry. There is a large amount of general trading done on the same occasion, which is an important factor in the prosperity of the town of thirty thousand inhabitants.

These Siwalik Hills and the surrounding country were the abode of the gods in the days when they walked the earth, and the chief importance of many a modern town and military station lies, in the

estimation of the Hindu, not in its material prosperity or strategic position, but in its association with some important event in the marvelous career of the Puránic deities or the heroes of the epics. Thus Dehra Dún is connected by legend with Rámá and with the Pandu brothers.

It was in this valley that the sixty thousand Lilliputian Bráhmans were arrested in their progress by the hoof-hole of a cow filled with water. Indra saw the vain efforts of the pigmies to cross this formidable lake, and laughed in scorn at them. Indignant at this treatment, the little men set to work by penance to create another god to take the place of the scoffer. The sweat produced by their strenuous exertions created the little river Suswá.

There is a legend of a great snake named Bámun, who, in the remote past, ruled over the Dún, and lived on the summit of the Nágsidh Hill. While there is little else to point to the conclusion, this fact, and the surviving name of the hill, are reasonable grounds for the assumption that the district was at one time under Nágá supremacy.

Another tradition attributes the earliest population of the place to a caravan of Banjárás,<sup>1</sup> the hereditary

<sup>1</sup> The Banjárás, Brinjarries, or Manaris, are a caste of oxen-drivers, who from early times monopolized the carrying trade of India. They were nomads, living in tents, and moving about all over the country from Kashmir to Cape Comorin. Tavernier describes their caravans as consisting sometimes of strings of pack-oxen; at others of bullock carts. They were divided into four sub-

carriers of India, who, passing by, were so struck with the beauty of the valley that they settled in it.

The authentic history of Dehra Dún commences in the seventeenth century, when the Sikh Guru, Rám Rái, being exiled from the Punjab, took refuge here, and attracted to himself a sufficient number of disciples to form a considerable village, out of which grew the present town of Dehra Dún. He is said to have possessed the remarkable faculty of suspending and resuming animation at will. On several occasions he rendered himself apparently lifeless, and resumed the natural functions at a stipulated time.<sup>1</sup>

castes, each numbering about a hundred thousand men, women and children. Each division was devoted to the carriage of one of the four principal commodities of commerce—namely, rice, corn, millet and salt—and the members of it would handle no other than their own particular commodity, nor did the Banjárs ever engage in any other occupation. A caravan consisted of several thousand pack-animals, or of two or three hundred wagons drawn by ten or twelve oxen, attended by a guard of soldiers. Each caravan had its chief, who affected as much state as a prince, and its priests, who daily conducted the serpent worship, which was the form of religion followed by these peculiar people. The Banjárs exist to-day, but of course their monopoly is a thing of the past, and their business has been much modified by modern conditions of traffic.

<sup>1</sup> This legend of the voluntary death and resurrection of the Guru is, perhaps, not quite so fanciful as it would appear. The phenomenon of suspended animation is not an uncommon one in India. Many yogís have claimed the power, and in more than one instance the claim has borne the test of the most careful investigation by Europeans. There are authentic instances of men having been buried deep in the ground for days, with a guard placed over the grave, when animation has been restored after the body was exhumed.

Whether his actual decease was accident or design is not stated, but the charpoy upon which he died is held in extreme veneration, and carefully preserved, amid a surrounding of jewels and costly drapery, in the temple.

A peculiar ceremony is observed in connection with this spot. A flag-staff, formed of the tallest tree the neighboring forest will afford, is set up in front of the shrine, and decorated with red bunting, and topped with a white yak-tail. The flag and pole are renewed year by year, but left standing from one festival to the next.

On the right bank of the Jumna, near Hārīpur, is a huge boulder of quartz, standing upon a platform of rock which overhangs the river. This is the famous Kálsi stone, which Hunter believes to mark the ancient boundary between India and the Chinese Empire. It bears one of the many humanitarian edicts of the Buddhist Emperor Asoka, which are to be found in Upper India.

At the time of the Nepál war all this mountain country, even beyond Simla, was in the hands of the Gúrkhas. In the Dehra Dún campaign Gillespie, the hero of Vellore, fell, with several other Englishmen, as a monument in the neighborhood testifies. On the ground where they fought the Briton, not so many years ago, Gúrkha recruits may be seen to-day, in training to fight Britain's future battles in the East.

Due north is the crescent hill of Masúri, thickly dotted with bungalows, and backed by the snowy range of the main Himálayas. A slice of rock, sheer as a wall on either side, stands like a knife-blade, two hundred yards long and not much broader than a carriage-way, between Masúri and the military station of Landaaur.

The scenery of the Dún can hardly be surpassed for picturesque beauty, even when compared with the richest sections of the ever lovely Himálayan range. The picture is one of exquisite variety. On the north lofty and rugged mountains, intersected by gorges and ravines, enlivened in the rains by waterfall and torrent; on the south, hills less stern and striking, but perhaps more beautiful in their wealth of form and color. Everywhere sturdy forest, riotous vegetation and forest grass, stimulated by the perennial streams which wander through this district. Deodar, oak and fir clothe the heights, save where difficult cultivation is carried on by terraced cuttings in the steep slopes. Within quite modern times the wild elephant roamed at will among the jungly elevations of the Siwalik range, and tigers, leopards and bears were numerous; but with the advent of the white man the wilder animals have betaken themselves to more remote and safer regions.

The Dún is divided by a ridge which, running north and south, connects the two mountain ranges, and forms the water-shed of the Ganges and its chief



tributary, the Jumna. The former, passing between the Dún and Gharwhál, pours rapidly over a boulder-strewn bed, through a score of channels, encircling jungle-clad islets, and debouches, a stream a mile in breadth, upon the plain at Hardwár. The Jumna, taking a sweeping course, forms the entire southwestern boundary of the district, and emerges upon the level uplands near Badsháh Mahál, an ancient hunting-seat of the Delhi Emperors.

Umballa, the earliest settlement of the Aryan invaders of India, is a typical plain station, hot, low, sandy and barren; yet only thirty-five miles farther north the railroad is brought to an abrupt stop by the Himálayan ramparts. From Kálka a bridle-path zigzags up the precipitous mountain-side to Kasauli, at an elevation of six thousand three hundred feet above the sea. So steep is the ascent that the pathway runs back and forth, like the teeth of a saw, and from the top it is possible to drop a stone into the village below. The journey up the mountain may be made in a *jhámpán*, or upon the back of a pony. The *jhámpán* is a sort of sedan-chair, borne on two cross-poles, and not on one pole in the line of its length, as the palanquin. The horseback ascent, for the first time, is apt to be a little trying on the nerves. The path is extremely narrow, and the hill ponies, from the habit of carrying burdens extending far beyond their sides, have become accustomed to walking as close to the edge of

the precipice as possible, so that the rider, with one leg hanging over the side, is apt to be unduly concerned about his safety. As a matter of fact, the little ponies are as sure-footed as goats, and having spent their entire lives in journeying up and down this bridle-path, are perfectly familiar with every foot of it.

The writer once had urgent occasion to descend from Kasauli to Kálka at night. Although the journey by daylight had ceased to cause him the least uneasiness, it was not without some trepidation that he started upon it after dark, especially as a cavalryman and his mount had gone to destruction down the side of the mountain only a few days before. However, by throwing the knotted bridle loose upon the pony's neck, and leaving him to find his way without interference, the descent was accomplished in good time without the slightest danger or mishap.

Kasauli is one of the several cantonments and convalescent stations which surmount the lesser peaks hereabouts. Sabáthu, Dagshai, Jotagh and Simla are all near by, and all connected by roads which dip and rise among the hilly defiles. The heliograph is an especially convenient and effective means of communication at these great elevations. Messages are sent and received with ease at distances of thirty or forty miles, and the sun rarely fails the signaler.

The entire range of the Himálayas from Dárjling

to Pesháwar is dotted with sanitariums, to which invalid soldiers are sent from the plain stations. Most of them are victims of enteric fever, which, since the ravages of cholera and small-pox have been so effectually checked, is the disease most prevalent among the troops in India.

Lord Amherst was the first Governor-General to spend a summer in Simla, but it was not until the administration of Sir John Lawrence that the station became the regular seat of the Imperial Government during the summer. Now, when the hot weather sets in, the entire executive force forsakes Calcutta for Simla, which has all the necessary secretariats and offices; in several instances fine blocks of buildings.

The six-mile crescent ridge, along which residential Simla stretches, has Prospect Hill for its most westerly point, and the beautiful wooded peak of Jako at its easterly extremity. Jako is eight thousand feet above sea level, and overlooks the station from a superior elevation of one thousand feet. From this hill a magnificent panorama is presented to the spectator. Northward lies a confused mass of mountain peaks, topping and overtopped, their slopes clothed with deodars and rhododendrons as high as the snow-line, above which their hoary summits stand out in clear relief against the azure sky. On the south the plain of Umballa, with the flat-top hills of Sabáthu and Kasauli in the foreground, and the mas-

sive bulk of the Chor toward the east. Immediately below the spectator's feet a series of huge ravines lead down to the deep valleys which score the mountain side in every direction, and which, in the season of the rains, are filled with rushing, roaring torrents.

## CHAPTER XVIII.

### KASHMIR.

TRADITION, which is supported by certain indications of a scientific character, affirms that the whole valley of Kashmir was at one time a lake. The drainage of the region is attributed to a certain saint, who effected it by causing the Baramúla range to part and let the Jhelam through.

At over five thousand feet above sea level, the Vale of Kashmir lies within a complete circle of mountains, the whole forming a basin eighty odd miles in length and about twenty-five in breadth, with flattened bottom. In the middle lies an extensive level alluvial tract, watered by numerous small streams, which, running down from the surrounding heights, ultimately join, to form the Jhelam and find an exit through the Baramúla Pass to the plains of the Punjab. From the encircling mountain wall jut inwards a number of comparatively low plateaus, with intervening ravines of from one to three hundred feet in depth. These karewas, to use the native name for them, have a loamy soil, which, where it is subjected to irrigation, rivals the pro-

ductiveness of the lower land ; but, where cultivation depends upon rain alone, the yield is precarious. Upon the surface of the karewas are found fossil remains of fresh-water fish and molluscs, indicating a lacustrine or fluvial origin.

The lofty mountains which bound the valley are snow-covered for nearly eight months in the year, and in some places large glaciers exist between their spurs. On the southern side, where the range assumes a gentle slope, the scenery is softly beautiful in character, but upon the north the country is sublimely wild, the mountains rising in rugged precipices of stupendous height, down whose bare sides numerous streams rush and fall in cataract-like course. The tops of the mountains which enclose the northeastern side of the valley are covered with peculiar downs, or margs, whose long, rich grass affords splendid pasturage for large flocks and herds.

It is not without reason that Kashmir has received the name of "Happy Valley." There is, perhaps, no considerable section of India to which Nature has been so bountiful. The scenery is beautiful, the climate delightful, the soil fertile and the people well fed and well governed. In the summer the valley is one vast garden, in which flowers and fruit grow in profusion, and almost spontaneously. The region is famous the world over for its roses, and flowers of various descriptions bloom riotously everywhere. The crocus is cultivated for its saffron, which is used

as a condiment and as a medicine. Oranges and lemons will not survive the winter, but nearly all the fruits and vegetables of temperate and semi-tropical climes grow in abundance. So with the trees, which include yew, elm, chestnut, poplar, willow, maple and various flowering hawthorns. On the mountain slopes the pine, fir and rhododendron flourish, and the deodar, or Himálayan cedar, attains a height of two hundred feet and a girth of forty feet.

Kashmir is a favorite hunting-ground of the Anglo-Indian sportsman. Civilians, and officers on short furlough, come here from all quarters of the Empire for the sake of the shooting, which has the advantage of plenty and variety, without the attendant danger of fever so often associated with other hunting districts. Bears of three or four kinds are to be found in the hills, and leopards in the grazing-grounds, where they prey upon the cattle. The stag, the chamois and the ibex frequent the northern elevations, where various species of wild goats may also be met. Musk deer find a home in the birch woods, and several varieties of the antelope seek their food upon the lower crop lands. For game birds, there are the pheasant, partridge, quail, woodcock and jack-snipe. These come from their natural habitat in Central Asia to avoid the extreme cold of mid-winter, and return with the advent of spring. Moor-hens, dab-chicks, grebes and other water fowl are plentiful in autumn and winter about the lakes,

upon the borders of which herons are numerous, and in the neighboring marshes a gigantic crane is often seen.

The cuckoo and the nightingale, or bulbul, are natives of Kashmir, and the golden oriole, maina and hoopoe are numbered among the feathered denizens of its gardens. The mountains harbor different kinds of eagles, and the birds of prey include the vulture, falcon and hawk. Venomous snakes are extremely rare, but the cobra has been found in the valley.

The inhabitants of Kashmir are, as might be supposed from their environment, a fine and healthy race. The men are tall, muscular and well-built, with complexions usually olive, but sometimes fair, and even ruddy, especially among the Hindus. Their features are regular and attractive, and in the Muhammadans display the Jewish cast so marked in the Pathán, to whom they are related. The women from of old have been celebrated for their beauty. Hamilton, writing in 1828, gives a somewhat mixed description of the natives of Kashmir, whom he describes as "gay and lively, eager in the pursuit of wealth, accounted much more acute and intriguing than the natives of Hindustán, generally and proverbially liars. They are also much addicted to literature, poetry and drinking." This is not entirely fair to the Kashmirí.

The Muhammadans form the majority of the popu-



lation, but they are not very greatly in excess of the Hindus. Caste sits lightly on the latter, even though they be Bráhmans. So great a difference exists between the Bráhmans of Kashmir and those of India proper that when one of the former leaves his country he is looked upon as cutting himself off from his religious affiliations. It is not long since his emigration was considered equivalent to death, and the service for the dead was performed over him. Those were the days, however, when the way was beset with numerous and various difficulties and dangers, and the means of communication were scant. Moreover, the wanderers in time took up the severe ritual and imbibed the strict ideas of the Bráhmans of the plains, which naturally filled them with horror and disgust of the loose practices of their own people in the matters of food and drink, and intercourse with low-castes and Muhammadans.

The Kashmirís, of all classes, have the tea-habit to an excessive degree. The Indian leaf is used by those who can afford it, and for the poorer people the brick-tea of China is imported in large quantities through Ladákh. The samovar, or tea urn, which is to be found in every house, is a relic of the trade which was carried on with the country, at the beginning of the nineteenth century, by Russian merchants, who came into the valley from the north, by way of Yarkand.

The present Mahárájá is a man of education and

liberal ideas, a Rájput by descent, and a Commander of the Star of India. He is entitled to a salute of twenty-one guns, and pays an annual tribute to the British Government of one horse, twelve goats and three pairs of shawls. Like most of the present princes of India, he occupies a position due largely to accident, and cannot claim long nor illustrious descent.

In the game of chess which was played upon the board of India during the past two centuries most of the greater pieces were lost, and there were many pawns "queened." Thus the exalted Sindhia is descended from a patel, or slipper-bearer, and Holkar from a goat-herd. The rise of the present ruler of Baroda was even more sudden. Many will remember the sensational trial of the Gáekwár, in 1874, for attempting to poison the British Resident. He was defended before a High Commission by the famous Serjeant Ballantine, but found guilty and deposed. In accordance with Hindu custom, the Government permitted the queen dowager to adopt a successor to the throne. Three village boys of good caste, but of obscure families, were presented to her for the purpose, and her choice fell upon him who, as the Gáekwár of Baroda, is esteemed the most enlightened native ruler in India to-day.

Ghúláb Singh began life as a common trooper, under the great Ranjít Singh. The grandson of the former rules over the kingdom of Kashmir, while the grandson of the latter is a pensioned exile from his native land.

Strange indeed have been the experiences and vicissitudes of the royal houses of India. The changes brought about by the British have been many, but accompanied by results less harsh than those wrought by former rulers of the country, who frequently subverted a throne, and destroyed the ruling family root and branch. In fact, the chief indictment that can be sustained against the British in this connection is that of having exercised a false generosity upon utterly unworthy objects in many instances.

It might be supposed that these great fluctuations in fortune would tend toward the creation of a spirit of democracy in the princes of India ; but, far from such being the case, the old spirit of caste superiority is as lively as ever, and the political grades recognized by the Government by no means represent the feelings of the people in the matter. The nine-gun princeling, whose presence at the Coronation festivities, or at the Delhi Durbar, was scarcely the subject of attention, may deem himself degraded by contact with the twenty-one-gun G. C. S. I. potentate, whose doings excite the solicitude of governors and cabinet ministers.

The fact that among the native rulers are to be found Muhammadans, Bráhmans, Rájputs, and even Súdras, restricts social intercourse ; and since his old-time occupations of warfare and intrigue are gone, the rájá of to-day generally finds life somewhat flat and wearisome. He may, like Sindhia, whose income is

fifteen millions of dollars a year, have immense wealth, or, like the Nizám, a large army; but his pleasures are curtailed and his power shorn. His day is passed in insipid occupation, if we compare it with his old-time life, and that of his fathers. In the forenoon he performs his religious duties, according to his faith, and transacts state business, frequently in a very perfunctory manner. The heat of the day is avoided in the zenana, and the cool of the evening finds him abroad in his barouche, or on horseback, with gaudy body-guard of lancers. Women may not be present at his meals; so dinner, even when he entertains guests, is not a very exhilarating function. The later hours may be whirled away with a game of chess, or chaupur, and so early to bed.

Almost all the Indian princes are lovers of horses, and many have exceedingly fine studs. A few of them are sportsmen, and some are genuinely concerned in the problems of government.

The modern Indian palace is too often hideous with a tasteless display of European furniture and ornaments of the gilt and gaudy type.

A new generation of rulers is, however, arising in India—men who are receiving their educations in England, or under English tutors, and who are exhibiting the traits and manners which go to make the gentleman, in the Anglo-Saxon sense of the term. With their accession to power, a great change for the better cannot fail to be worked throughout the Indian Empire.

A more delightful loafing-place than Kashmir would be impossible to find. Such was the expressed opinion of the early Mughal monarchs, who found frequent occasions to spend soft leisure in the "Happy Valley." Akbar was kindly disposed toward the country, and displayed his good will by lightening its burdens. Abúl Fazal, a contemporary, tells us that "His Majesty has now commanded that the crops shall be equally divided between the husbandman and the State." Not a measure of extreme generosity, judged by modern standards of equity, but, considered in the light of the conditions prevailing at the time, a law calculated to evoke the blessings of the ráyat upon the head of the "Guardian of Mankind."

To the valley came Jahángír and Sháh Jahán to indulge their softer moods, as Moore—who, however, gets his principal characters curiously mixed up—relates in the "Light of the Harem." Jahángír loved the Vale of Kashmir, where, with the fascinating Núr Mahál, he had passed the happiest hours of his life. There he sought to end his days, and so, with the shadow of death upon him, bade his people carry him to the "Happy Valley." But he got no farther than Behramgul, in the heart of the mountains, and there in a remote corner of his empire, apart from the pomp and circumstance befitting the Great Mughal, he breathed his last.

For the pleasure of those imperious beauties, Núr Mahál and Múmtáj, groves and arbors and esplan-

ades were laid out; the "Garden of Bliss" and the "Retreat of Breezes"; palaces were built, not the heavy, sombre structures of the royal cities, but light, romantic summer houses, overlooking lakes and overshadowed by hills.

So the roaming æsthete of to-day is the successor of a long line of voluptuous *fainéants*. Many and pleasant are the ways in which he may while away the summer months of Kashmir in luxurious idleness. At Baramúla, on the Jhelam, he will find a small colony of kindred spirits installed in floating domiciles, the prototypes of the Henley house-boat. These are of various grades, and go in pairs, so as to allow of one being used for kitchen and servants' quarters. The country boats are well enough for one who is prepared to rough it a little, and they may be hired at the rate of forty rupees a month for two, including the services of eight servants. You can pay five times as much for the use of a boat on the English pattern, but then it is likely to be fitted with "all the modern appliances."

This water life, which lasts for two months, is varied by leisurely excursions along the river and into the lakes. In fact, so extensively intersected by streams and canals is the valley that one may go all over the central plain by water. The passage of the Wular Lake is not unattended with danger; for, like all lakes surrounded by mountains, it is subject to sudden and furious storms. This is the largest inland body of water in India, and only twelve miles long at that.

Srinagar, or the "City of the Sun," the capital of the country, has a population of over a hundred thousand. The city lies along the banks of the Jhelam, which follows a tortuous course completely through it, and goes with its tributaries and several canals to form a system of intricate but useful waterways. One wonders whether the gondola might not be a desirable importation.

The river is spanned along its two-mile inter-urban course by half a score of quaint wooden bridges, somehow suggestive of Japan. The houses are for the most part of wood—a material which is even used in the construction of temples and pagodas—and bear a look of decrepitude, which may, however, be merely the effect of their peculiar construction. They are in many instances four or five stories in height, and have sloping roofs, covered with unworked clay, out of which crops grass and weeds. They say that some of these wooden dwellings have been standing for two centuries, and not a few of them look as though they might have been erected when Rájá Párávasín laid out the city, twelve hundred years ago. The Mahárájá has a palace here, an ugly brick-and-wood erection, embellished with varnish and paint, red and green, and reinforced by a gaudy, gilt-topped pagoda in the compound.

At the southern end of the city, in the triangle formed by the river and the mile-long avenue of poplars, are conveniently grouped the Post and Telegraph Offices, the English church, the dák bungalow—an

unusually good one—and the European shops. Scarce a mile to the east stands the “Throne of Soloman,” six thousand feet above sea level, and a thousand feet above the city. From the summit a fine view compensates for the labor of the ascent. In every direction the horizon is curtailed by mountain ranges with snow-tipped peaks, the intervening plain presenting a picture of profuse vegetation, maintained in perfect verdure by an intricate network of sinuous streams. To the west, Srinagar lies scattered in picturesque disorder, and a little to the north, on higher ground, walled Hari Parbat, with the fort that Akbar gave it. Lying at the foot of the “Throne,” and stretching four miles to the northward in its oval bounds, is the Dál Lake, dotted with woody islets. Along its banks are planted gardens and groves, gorgeous with summer blossoms, waving in the lake breeze beneath the shady branches of the cypress and the magnolia. The hand of Jahán Sháh and that of his unhappy father are seen in these spots of sensuous beauty.

Where the lake and the northeast quarter of the city converge, the “floating gardens” form a curious feature of the landscape. These aquatic vegetable beds are peculiar to this locality. The reeds are cut down to the surface of the water, and the tops laid evenly over the area thus treated, and covered with a thin layer of bottom mud. On the bed thus formed are arrayed close to each other little conical heaps of weeds, with a topping of rich soil. On each cone are



set three plants of cucumber, melon or tomato, and there is nothing further to do but gather the produce, which grows with astonishing vigor, and is invariably fine and abundant.

The famous Kashmir shawls are of two kinds—those made by hand and those woven upon a loom. The wool used is got from the under-parts of the goats pastured upon the elevated regions, from the mountain yak, and even from the herd dog, which inhabits the same districts. The weavers are Muhammadans, and the most miserable portion of the population, physically and morally. They are poorly paid, especially since the demand for their produce has fallen off, and live crowded together in dirty, ill-ventilated quarters, which for discomfort and unsanitary conditions surpass the worst sweat-shop quarters of New York. The trade, which at one time was great and lucrative, passed through France; but, with the breaking out of the Franco-Prussian war, it suddenly collapsed, and has never revived. Fashion shelved the Kashmir shawl, and thousands were thrown out of employment. To a considerable extent, however, the manufacture of carpets has replaced the old industry.

A great number of the population, particularly in the villages during the winter months, are engaged in making the long woollen garment of Tibetan fashion, which is the universal dress of all classes. With the poorest people it is the sole article of clothing worn. When a man can afford to do so, he reinforces this

bathrobe-like gown with another, or perhaps two more, exactly similar. There is absolutely no attempt at variety, and no thought of underwear, although the climate in the winter months is quite severe.

Before the introduction of the English product, the paper of Kashmir was held in high esteem throughout India, and there is still some demand for it. A considerable trade is done in a lacquered *papier maché*, for which smooth wood is sometimes substituted, peculiar to Kashmir. The design, in bright colors, generally green, blue and crimson, takes the form of floral and conventional patterns, similar to those with which we are familiar in the Kashmir shawls.

The stone-cutters of Srinagar are very expert; and the silversmiths, though somewhat deficient in originality, display a remarkable aptitude for producing faithful copies of Oriental and European designs.

At one time, and for centuries, Kashmir had a highly profitable trade in sword-blades and pistol-barrels; but, with more peaceful times, the demand has fallen off, and the present output, a very limited one, is in the shape of imitation antiquities, which go to tourists.

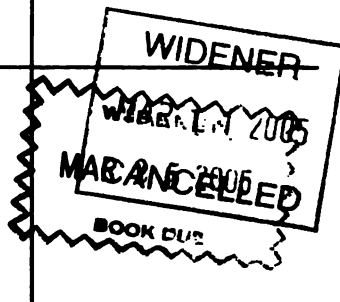
The principal export and import traffic is with the Punjab and with Afghánistán, the routes being from Srinagar, in the first case, to Amritsar, by the Barihál Pass; and, in the second, to Pesháwar, by way of the Baramúla Pass.



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